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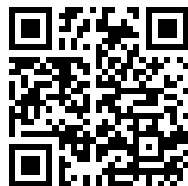
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A

GRAMMAR
OF THE
HEBREW LANGUAGE.

BY
WILLIAM HENRY GREEN,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

NEW YORK:
JOHN WILEY AND SONS,
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P R E F A C E.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

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PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲלֶפֶת) and points (נְקֻדָּה). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אַלֶּפֶּה Áleph	ה	1
2	ב Bh, B	בֵּית Bêth	ז	2
3	ג Gh, G	גִּמֶּל Gímel	ח	3
4	ד Dh, D	דָּלֶת Dáleth	ט	4
5	ה H	הֵא Hē	י	5
6	ו V or W	וָ Vāv (Wāw)	כ	6
7	ז Z	זַיִן Záyin	ל	7
8	ח Hh	חֵת Hhêth	מ	8
9	ט T	טֵת Têth	נ	9
10	י Y	יּוֹד Yôdh	ס	10
11	כ Kh, K	כָּפֶה Kaph	פ	20
12	ל L	לָמֶד Lámedh	צ	30
13	מ M	מֶם Mēm	ק	40
14	נ N	נּוֹן Nūn	ר	50
15	ס S	סָמֶךְ Sámekh	ש	60
16	ע ———	עֵין Áyin	ת	70
17	פ Ph, P	פֶּא Pē		80
18	ץ Ts	צֵדִי Tsádhe		90
19	ק K	קוֹפֶה Kōph		100
20	ר R	רֵשׁ Rêsh		200
21	ש Sh, S	שֵׁין Shīn		300
22	ת Th, T	תָּו Tāv		400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּוֹלֶת *shibboleth* with סִבְּוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבַּר *to break*, שִׁבַּח *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שֶׁבַח *to be*

bereaved, שָׁכַל *to be wise*, כָּכַל *to be foolish*; שָׁכַר *to be drunken*, שָׁכַר *to hire*, שָׁכַר *to shut up*; שָׁחַד *to look*, שָׁחַד *to rule*, שָׁחַד *to turn back*; שָׁחַד *a lip*, שָׁחַד *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׁכַן and שָׁכַן, שָׁכַן and שָׁכַן, שָׁכַן and שָׁכַן, and by the fact that ש is in a few instances written for ש, e. g. נִסָּה Ps. 4 : 7 from נִסָּה Eccles. 1 : 17 for נִסָּה Jer. 19 : 2 from חָרַשׁ, חָרַשׁ but שָׁחַד Isa. 3 : 17. The original identity of ש and ש is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׁחַד *leaven* and שָׁחַד *a vessel in which bread is leavened*; שָׁחַד *to shudder*, שָׁחַד *horrible, causing a shudder*; שָׁכַר *to hire*, שָׁכַר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *k* from פּ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus שְׁמִיָּה Γόμορρα, שְׁלִי 'Ηλί, שְׁמִיָּה Ἀμαλγκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַנְגִּי *Sh'mang*, שְׁמִנְגִּי *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; פ נ מ כ צ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ם ן ף ץ, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְסִרְבָּה Isa. 9:6, or their ordinary forms at the end, as נֶחֱ Neh. 2:13, כֵּן Job 38:1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָן Ps. 80:16, or smaller, as בְּהַבְרָאָה Gen. 2:4, or above the line, as בְּיָדָי Ps. 80:14, or inverted, as בְּעֵצֶיךָ Num. 10:35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as בְּיָדָי Gen. 33:4, בְּיָדָי Ps. 27:13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended ן in בְּיָדָי Judg. 18:30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In בְּיָדָי Lev. 11:42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; בְּיָדָי Gen. 16:5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15:19 is בְּיָדָי); the large letters in Deut. 6:4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended α of Ἀλφά, etc., which points to the Aramaic form אֶלְפָּא.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake or a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (p omitted), 34, 37 (alternate verses, v omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (v omitted), Prov. 31: 10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters v and d are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ח	ט ה ו	(כ)	נ מ ל
Rough	ע	ח ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and פ, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals (אורח גירודית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	י ו ה א	Vowel-Letters,
		ע ח ה א	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	Sibilants.
Strong,	{	פ ב	Aspirates and Mutes.
		ק כ ג	
		ט ח ד	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ פ ט and middle forms כּ פּ טּ, which may be either aspirated or unaspirated, the two last have each an additional representative ק טּ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat ט as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and ϕ .

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲחֻזִּיּוֹת פְּרָשִׁיּוֹת) and serviles (אֲחֻזִּיּוֹת הַשְּׂמִיטָה). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֵתָן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֵתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֵתָנִי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ח** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלִיל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שִׁבְלֹאֲכֶרְךָ בֵּיתָה** *for his work is understanding*; **אֵתִי שְׁלֹמֹה** *אֵתִי שְׁלֹמֹה* *I Solomon am writing*; **אֵתִי שְׁלֹמֹה** *only build thou my peace*, **מֹשֶׁה כָּרַב אֵלֵינוּ** *like a branch of the father of multitude*; **מֹשֶׁה כָּרַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִירֹד נִכְרַב** *the name of Elias is written*; and Nordheimer **שָׂאֵל הֵינִי מִכְרָבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ל ה ו**, occupying the vacant space with some letter, as **פ**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְנִימַר** for **וְנִימַר** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ח with the letters immediately preceding; thus ך or חק 500, ם or חר 600, ן or חש 700, ף or חח 800, ץ or חצ 900. Thousands are represented by units with two dots placed over them, thus שׁ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that *דבר* is in Gen. 12: 4 *הָדָבָר* *he spake*, in Ex. 6: 29 *דְּבַר* *speaking*, in Prov. 25: 11 *דְּבַר* *spoken*, in Gen. 37: 14 *דְּבַר* *word*, in 1 Kin. 6: 16 *הַדָּבָר* *the oracle* or most holy place of the temple, in Ex. 9: 3 *הַדָּבָר* *pestilence*. So *ירשק* is in Gen. 29: 10 *וַיִּשָּׂק וַיִּשָּׂק* *and he watered*, and in the next verse *וַיִּשָּׂק וַיִּשָּׂק* *and he kissed*; *וּבָא* occurs twice in Gen. 29: 23, the first time it is *וּבָאָה* *and he brought*, the second *וּבָאָה* *and he came*; *וַיְהִי* is in Jer. 32: 37 first *וַיְהִי* *and I will bring them again*, and then *וַיְהִי* *and I will cause them to dwell*; *שָׁמַיִם* is in Gen. 14: 19 *שָׁמַיִם* *heaven*, and in Isa. 5: 20 *שָׁמַיִם* *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ם was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ל was in like manner made to represent its cognates *u* and *o*; and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or ם for *ě* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lāt* Judg. 4: 21, דַּאֵג *dāg* Neh. 13: 16 K'thibh, קַאֵם *kām* Hos. 10: 14, זַאֵזֵל " *zāzēl* Lev. 16: 8, רַאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōth*, צַאֵר *tsavvār*, אַמַּאֲסַאֲךְ Hos. 4: 5 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּאֵלָה *gālā*, מַלְכָה *malkā*, אַתָּה *at'ā*, rarely and only as an Aramæism by א, e. g. חַגָּא *hhoggā* Isa. 19: 17, קֹרְחָא *korhhā* Ezek. 27: 31 K'thibh, גַּבְלֵי'חָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִיִּרְתִּים or צִירְתִּים *tsivvūthim*; שִׁיבִי or שָׁבִי *shūbbū*. In the former position ם stands for the first pair of vowels, and ל for the second, e. g. מִיִּנְיִקִּיחָא *mēnikōth*, נִסְגְּחִיחָא *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יַאֲנֵטָא *yānēts* Eccles. 12: 5; זֹלָה *zōth*, פֹּרֹתָא *pōrōth* Ezek. 31: 8, בִּטְטִסְתָּא *bitstsōthāu* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ם, and *ō* by ל, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵי *malkhē*, מַלְכִי *malkō*; חַיֵּה *h'yē*, פֶּרֶעָה *parō*; לֹא *lō*. Final *ě* is represented by ה, medial *ě* by ם, though this is only written in a few particular forms, e. g. יִהְיֶה *yih'yē*, חֲדִירָנָה or חֲדִירָנָה *tih'yenā*; מִלְלֵתֵם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōblēth* is commonly סִבֵּב or סִיבֵּב, only once סִבִּיב 2 Kin. 8: 21; יַעֲקֹב is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; תְּעָשֶׂה is תְּעָשֶׂה, but in Ex. 25: 31 יַעֲשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֲתָם, but in Ps. 19: 14 it is אֲתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, חֲמִיר and חֲמִיר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָּת, in Isa. 10: 13 גְּבֻלָּת, in Ps. 74: 17 גְּבֻלָּת *lō* meaning *not* is לֹא, meaning *to*

him is לו, though these are occasionally interchanged; *ē* is written both וי and וי; and *pō* פו, פו and פו. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *ēlōhīm* אֱלֹהִים; נָתַן *nāthūn*, נָתַן *n'thūnim* or נָתַן. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כָּוָה *kō'ah* Dan. 11: 6, always elsewhere כָּוָה; קֹדֶשׁ *kōdhes* Dan. 11: 30, for קֹדֶשׁ; דָּוִיד *dāvīd* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrim* Ex. 15: 10, אֲרִים *Ezek.* 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּא *mātsā*, רִשְׁוֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			Short Vowels.	
קָמֶץ Kámets	<i>ā</i>	פָּתַח Páttaħ	<i>ǣ</i>	
צֶרֶךְ Tséré	<i>ē</i>	סֶגוֹל Séghol	<i>ě</i>	
חוֹלֶם Hhólem	<i>ō</i>	קָמֶץ חָטוּף Kámets Hhātúph	<i>õ</i>	

Doubtful Vowels.

חִירֶק Hhírik	—	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	— —	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	—	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhî, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִשׁ *ish* not *iyōsh*, רָאשִׁים *rāshīm*, רִשְׁוֹן *rīshōn*, but בֹּשֶׁת *b'ōsh* where נ is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ = *ī*, and Hhirik parvum װ = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being װ and the latter װ. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not װ, but װ. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ך̄, ם and ם̄, is not one of quantity, for ם̄ and ם̄̄ are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Beuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהי (which have been formed into the technical word אהי *Eh'vî*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh-forte belong only to consonants: thus קוֹרֶה *kōvekā*, אֹוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדָה *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיּוּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלִיץ *gālūy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination יי is pronounced *āv*, עָנִי and אָנָו *ānāv*, סָתָו and סָתָו *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טֵטֶה *tite*, רִשְׁוֹן *rishōn*, פִּירָה *pīrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ם in Kamets-Hhathuph is very rare, and where it does occur the margin always substitutes a reading without the ם, e. g. יְהוֹנָדָה Jer. 27: 20, יְהוֹנָדָה Ezek. 27: 15, מְהֻלָּלִים Ps. 30: 4, מְהֻלָּלִים Isa. 44: 17, לְבָלִי Jer. 33: 8, וְהָיָה Nah. 1: 3. In אֲנִיחָה 2 Chron. 8: 18, and בְּחִיחָה Deut. 32: 13 represents or quiesces in the still briefer *ō* of Hhathuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדֻצָּה Num. 1: 10, מְשֻׁלָּל 2 Sam. 2: 19, also written מְשֻׁלָּל 1 Chron. 2: 16. In such words as נִשְׁבָּה Jer. 22: 6, נִשְׁבָּה Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings טשבו, טשבו § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (ך) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of י and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When י and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מֹת *mōth*; without these quiescent letters they are said to be written defectively, e. g. קֶלֶחַי *h'kīmōthī*, כָּמֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהִמְטִיב *vah'mittiv* 1 Sam. 17: 35, בִּיקְרִיחָה *bikk'rōthekhā* Ps. 45: 10, לִיקְחָה *likk'hath* Prov. 30: 17, לִיסֹד *lissōdh* 2 Chron. 31: 7. In צִקְלָג 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לִמְמִים *l'ummīm*, יֻלָּד *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, אֲלֹמִים 2 Chron. 2: 7, וְזָר *Ezek. 16: 34*.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמֵרֶם, מִלְכֶם, קֶשֶׁט, אֲמִירָה, אֶחָד, נָחָד. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיָקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הִשְׁמַח וַיִּבְאֵח Ruth 3: 4; יְהִי־יִחָה Isa. 62: 3, though in this case it is sometimes written, e. g. וַיִּבְאֵח 2 Sam. 14: 3; וַיְהִי־יִחָה 2 Sam. 14: 2; וַיְהִי־יִחָה Judg. 13: 3; הוֹצֵאֵהוּ 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הִשְׁמַח, וַיִּבְאֵח, רִבִּיָּא, הוֹיָא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יְרֻחוֹ y'rū Josh. 24: 14, שְׁמֹל s'mōl Num. 20: 17, רִשְׁוֹן rishōn Job 15: 7, תִּסְסֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ء in Arabic. In such forms as רִשְׁוֹן Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (חָ *quiescens*), or vocal (חֶ *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered e, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, פְּקַדְתֶּם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יַאֲבֹד *y'abbēdh*, שְׁעָרָא *s'ēth*, דְּוִי *d'wī*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. סֻּי *sūi*, תִּיחִי *tīhī*, לֹוֹלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּיָקֹב *b'yā'kōbh*, כִּיּוֹם *k'yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיָּאֲדָה *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָאֲחָה *barākhā*, גְּלִילִים *g'līlīm*, and with Methegh was pronounced as Pattahh e. g. בְּמַאֲחֵלוֹת *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֲֿ; thus, מֹֿדַח *mōdh*.

Hhātēph-Seghol ֱֿ; thus, מֹֿרַח *mōr*.

Hhātēph-Kamets ִֿ; thus, חִֿלָּה *hh'li*.

a. Hhātēph (חֲֿ *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רִבְּוֹר Num. 10: 36, or a letter from which Dagheshe-forte has been omitted חֲבִירָה Gen. 27: 38, after initial הַחֹלֶב Gen. 2: 12, וְשָׁמַע Dan. 9: 18, וְשָׁחַר Lev. 25: 34, וְהִבְקִיחַ Ezek. 26: 21, after a vowel which has arisen from Sh'va סִבְּחִי, and in certain forms of אָכַל *to eat* and בִּרַךְ *to bless*, e. g. חֲאֲכִלְנָה Gen. 8: 17, סִבְּרַחֲרִיהָ Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped חֲבִירָה (from חֹלֶב) Num. 23: 25, קִרְבִּי Job 2: 7, חֲקִישִׁים Ezek. 41: 4, שִׁבְּלִים Gen. 41: 5, אֲחִירִים Ps. 104: 17, אֲחִירָה Isa. 27: 3, אֲחִירָה Jer. 31: 33, and in a few other

instances לְקַחְתָּ Gen. 2: 23, אֶלְקָחָהּ Ruth 2: 2, 7, וְהִסְתָּה 1 Kin. 13: 7, וְצִלְּקָהּ. Hhateph-Seghol occurs but once צִלְּקִים 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. מִסְתָּהּ 2 Kin. 2: 1, מִסְתָּהּ ver. 11.

PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When פ, כ, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rūʿhh*, שָׁמוֹ *shāmō*, מַגְבִּיחַ *maghbīʿh*, שָׁמַח *shāmāʿt*, יִיחַד *yīʿhh*.

a. Some grammarians deny that Pattahh furtive (גֵּטְבִי *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַח should accordingly be read *shāmaʿt*, and יִיחַד *yīhhad*. But both the Sh'va under the final letter, § 16, and the Dagheshe-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיץ or רָקִיץ for רָקִיץ.

SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. לְכָה *lkhā*, וּלְיָהּ *ō-lū*. (The first syllable of this second example begins, it will be perceived, with the consonant ו , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus כַּמ־תֵּם *kam-tem*, הָלַכְתָּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹרֹתֵי *z'rōtē*, אֲנִי *anī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֱלֹהִים	בָּרָא	בְּיוֹם	אָדָם	הוֹלֵלִים	סֵפֶר	וְ
ā-dhām	ʾēlō-hīm	b'rō	b'yōm	ā-dhām	tō-l'dhōth	sé-pher	zē

Gen. 5: 1. אֲדָמוּ עָשָׂה אֱלֹהִים בִּדְחִמָּה

ā-thō	ā-sā	ʾēlō-hīm	bidh-múth
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b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus כִּי *k* (1) + ā (2) = 3, t (1) + a (1) + t (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, *הָשָׁא*, *הָרָא*, *הָלָא*, *הָנָח*, *הָנָח* and the like are formed after the analogy of *הָלָא*. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, *בֶּל־תְּשַׁאֲצָר* *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. *שְׁחִירֵי*; so also in the proper names *הַרְחִירִי*, *הַרְחִירִי*, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus *הַרְבֹּחַ* *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus *הַרְבֹּחַ* in which *פ* belongs in a measure to both syllables is for *הַרְבֹּחַ* *hahū* is for *hah-hū*, § 23. 3. a, *יַהֲרֹג* *yah'rōg* is for *יַהֲרֹג* *yah-rōg*, *נֶחֱפֹחַ* *neheph'khū* is for *נֶחֱפֹחַ* *neh-p'khū*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. *יִרַשׁ* or *יִרַשׁ* *yī-rash*, *יִבְחֵי* *yibh-nu*, or *יִבְחֵי* or *יִבְחֵי*

g'bhū-lō, יָלֹ or יוּלֹ *yul-ladh*, כָּלָם or כוּלָם *kul-lām*, מְזַזִּי or מְזַזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *si-hhīm*, לִי *lī*, גָּבֹל or גְּבֹל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרַב, נִשְׁבַּח, נִיזִי. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִרְחֹק, יִרְחֹקָה, יִרְחֹקָה Gen. 22: 8, which follow the analogy of יִרְחֹל, and in יִרְחֹל Isa. 10: 34, יִרְחֹל the first vowel is short; in יִרְחֹלָה the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְחֹלָה *yī-r'ū*, from יִרְחֹל *to fear*, and יִרְחֹלָה *yī-sh'nū* from יִרְחֹל *to sleep*; but יִרְחֹלָה *yīr-ū* from יִרְחֹל *to see*, and יִרְחֹלָה *yish-nū* from יִרְחֹל *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפֶז *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶפֶז *hhokh-mā*, חֶפֶז *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

their initial syllable, the best authorities are now agreed that the vowel is δ , and the words are accordingly read *dorbhān*, etc. In יָסָפִיר *jasper*, and עֶמֶרַד *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Dagheshe-forte, or Methegh: none of which ever immediately succeed Hhateph-Kamets. Such a form as מֶלֶךְֿ Ezek. 26: 9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for δ distinct from that for \bar{a} ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that \bar{a} and δ , whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as מֶלֶךְֿֿֿ Jer. 22: 20, אֱלֹהִיםֿֿֿ Isa. 27: 4, or to replace it, as מֶלֶךְֿֿֿ from מֶלֶךְֿ Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before הָ and הֵ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khartām*, זְכָרְתָּ *zūkhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זְכָרִי *zō-kh'rē*, תִּזְכְּרִי *tiz-k'rū*, לִבְּהָ *lbbh-ne*,

תִּקְטֹל־נָה *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הֶזְקָרִים — הֶזְקָרִים *haz-z'khārīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עֶז־קָרָה *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, וַיִּבְחַשׁ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְוּ *hal'lū*, קָלַלְוּ *kal'lāw*, צִלְלוּ *tsil'lō*, אָלַלְוּ *al'lāw*, חִיקְוּ *hik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=long) after a long vowel; ד (=Daghesheforte) after Daghesheforte; ה (=the similar) under the first of two similar letters.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיִּבְרָא בָאֵר Ex. 1: 1, וְעָתָה וּפָן Gen. 3: 22, or ending in a consonant, וְאֶל־בְּנֵי מִצְרָיִם Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיִּהְיֶה חֹדֶשׁ פָּנֵי חֹדֶשׁ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֲדֹנָי, which ends in a consonant. In three instances, however, e. g. אֲדֹנָי בָּם Ps. 68: 18, קְרָחֹהוּ Isa. 34: 11, שָׁלֵן בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמֵעָה, נִסְתָּרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבָרֵךְ, עֲבָדָם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac דָּגֶשׁ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ܠܟܝܢ (לכין). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܫܝܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܝܬܐ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, θύομαι; οὐκ ἔχω, οὐχ ἔξω; μὲθ' ὑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bbabh* with the prefix בִּ becomes בִּלְבַב *bil'bbabh*, not בִּלְבַב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. קָבַרְוּ, קָבְרוּ, קָבְרוּם, קָבְרוּט from קָבַר; yet with occasional exceptions, as בָּאִסְטָקִים Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. **הַעֲבִיר**, **הַעֲבִירָה** for **הַעֲבִירָה**, **הַעֲבִירָה**. (3) The construct plural of nouns **עֲבָרִים** from **עָבַר**, **הַעֲבִירָה** from **הָעָבַר**, though with occasional exceptions, as **רִשְׁפֵּי** Cant. 8: 6, but **רִשְׁפֵּי** Ps. 76: 4; **חֲרָפוֹת** Isa. 5: 10, **חֲרָפוֹת** Ps. 69: 10, **בְּרָרִי** Gen. 50: 23, but **בְּרָרִים** Judg. 7: 6; **בְּגָדִי** from **בָּגַד** are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in **וֹ**, **מִלֵּךְ** from **מָלַךְ**, **יִלְדָּה** from **יָלַד**, **עֲבָרָה** (only occurring with suffixes) from **עָבַר**, but not **קִרְוָה**. Also a few other nouns of different forms, viz.: **אֲבָרִי**, **מִרְבָּרִים**, **שְׂרָבִים**, **עֲרָבִי**, **שְׂפָכָה**, **הַרְבֵּי**, but **הַרְבֵּי**, **הַרְבֵּי**. (5) After prefixes, as He interrogative, e. g. **וְהִיבִיחֶם** Gen. 29: 5 from **הִיבִיחַ**, and inseparable prepositions, e. g. **דִּבְרִי** from **דָּבַר**, **דִּבְרִי** from **דָּבַר**. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. **לְכָחוּב**, **בְּכָחוּב**, **בְּכָל**, **בְּכָל**, **לְכָחוּב** Isa. 31: 4, **לְכָחוּב** Num. 4: 23, 8: 24; **לְכָחוּב**. (6) The suffixes of the second person **כֵּן**, **כֵּן** never receive Daghesh-lene, **בְּנָה**, **בְּנָה**, except once after Nun Epenthetical, § 101, 2 (5), **בְּנָה** Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, **עֲזִיבֶנְךָ** Ezek. 27: 12 must have as its ground form **עֲזִיבֶנְךָ**, not **עֲזִיבֶנְךָ**; and **אֲרָבָם** Hos. 7: 6, **אֲרָבָם** Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates **אֲרָב**, **אֲרָב**.

b. The omission of Daghesh-lene from the final letter of **הוֹכֵךְ** Prov. 30: 6, abbreviated from **הוֹכֵחַ** or **הוֹכֵחַ**, and from the aspirate in the proper names **יִרְמְיָהוּ** Josh. 15: 38, 2 Kin. 14: 7, and **יִרְמְיָהוּ** Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. **אֲרָצָה** Gen. 11: 31 and elsewhere, **אֲרָצָה** Gen. 46: 28, **אֲרָצָה** Ex. 15: 1, 21, **אֲרָצָה** Ex. 15: 13, **אֲרָצָה** Deut. 16: 1 (comp. **אֲרָצָה** Gen. 20: 9), **אֲרָצָה** Deut. 31: 28 (comp. **אֲרָצָה** Isa. 8: 2), **אֲרָצָה** Gen. 35: 29, **אֲרָצָה** Isa. 40: 7, also **אֲרָצָה** Isa. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in **בּ** followed by **בּ** Gen. 39: 12, Jer. 3: 25 or by **בּ** Ex. 14: 4, 17, Lev. 25: 53, or by **בּ** (in Baer's text) Gen. 32: 11, 40: 7; in **כּ** followed by **כּ** Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramaic in **דּ** followed by **דּ** Dan. 3: 3 (in some copies) and in **כּ** followed by **כּ** Dan. 3: 3. The old strife as to the Daghesh in the word **שְׁחָרָה** too is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from **שְׁחָרָה**; Schultens as Daghesh-forte arising from an assimilated **ש**, contending that it was for **שְׁחָרָה** from **שְׁחָרָה**; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **ח** with a sibilant, such as is obviated in the Hithpaal of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition **בְּ** without the Daghesh, **בְּשְׁחָרָה** Judg. 16: 28, and again with the same preposition with it, **בְּשְׁחָרָה** Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָזֶה) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיַּיִמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שָׂרֵאֵשׁ Cant. 5: 2, מִרְרָה Prov. 14: 10.

a. For other examples of Besh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. b.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְקֶד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forhte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (◌◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forhte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-forhte which represents such a doubling is called compensative; e. g. רִירִי , formed by appending the syllable רִי to the root רִיר ; רִירִי composed of the same syllable and the root רִיר , whose last letter is changed to ר to conform with that which follows; סִבִּי from סִבִּי . 2. When the reduplication is indicative of a particular grammatical form the Daghesht-forhte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, רִירִי , רִירִי , and certain forms of nouns, as, גִּבִּיר . 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesht-forhte conservative; e. g. יִבִּי for יִבִּי . 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesht-forhte conjunctive; e. g. קִרְבִּי צִאֵר , רִירִי , רִירִי . 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesht-forhte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. יִנְבְּהִי *inn'bhē* for

קִּבְּלִי *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. הִרְלִי for הִרְלִי. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra'mā* Gen. 10: 7, יַצְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְתַפְאֶרֶת וְהַקְרִיאתָ).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הוּא and הִיא followed by Makkeph, e. g. בְּהַטֹּב וּמִהַנְּעִלִים Ps. 133: 1, וְהִתְחַדְּתָהּ Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לְהַחֲדִיחָהּ Gen. 2: 23, וּמִשְׁחֵי-הַכֶּסֶּה Gen. 43: 15, or having a conjunctive accent on the penult, קָצִירָהּ Gen. 3: 14, אֶלֶף Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מִצְאָהּ בִּירוּ (for מִצְאָהּ) Ps. 84: 4, but מִצְאָהּ Deut. 24: 1, לְשֹׁרֶה עֵינַי Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ו verbs עֲשֹׂהָ קָרִי Gen. 1: 11, יַעֲשֶׂהָ לוֹ Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants גִּשְׁדִּירָהּ Gen. 27: 26 or is immediately preceded by Methegh הִבְדִּילָהּ Gen. 30: 1, but וְעִנְיָהּ צָרָהּ Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh' after a final unaccented Kamets or Seghol, unless they begin with an aspirate טָמְהָהּ קְבִלָהּ Gen. 49: 31, but אֶלֶף הוֹלִדִּיחָהּ Gen. 2: 4. The inseparable particles ה, כ, ל, ו, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לֶךְ which follows the ordinary rule וְלֶךְ לֶךְ לֶךְ Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final ׀ קִימָה אָמַר Gen. 19: 14, וַיֵּאדָרֶה לוֹ Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet הִנֵּהנָהּ Gen. 19: 2, מִשְׁחָהּ לְאֵמֶר Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מִנָּהּ Ex. 4: 2 for מִן הָהָהּ, so מִלְכָּם Isa. 8: 15, מִהֶלֶאֱחָ Mal. 1: 13, בְּסִטְאֶחָ Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָם Hos. 3: 2.	לִיקְרָחָה Prov. 30: 17.	עֲבָדֶיךָ Deut. 32: 32.
בִּיקְרוּחָהּ Ps. 45: 10.	רְבִירָה 1 Sam. 28: 10.	קְנָחָרִי 2 Sam. 23: 27.
הַיְבָרִים Am. 5: 25.	קְסוּחֵי־בָנָה (?) Ezek. 18: 20.	Jer. 29: 27.
הַיְבָרִים Gen. 18: 21.		עֲבָדֶיךָ Isa. 58: 3.
הַיְבָרִים Gen. 37: 32.	קְנִלֹחָהּ Isa. 33: 1.	עֲבָרֵיךָ Am. 5: 21.
הַיְבָרִים Gen. 17: 17.	קְמָרִיחַ Joel 1: 17.	עֲבָרֶיךָ Gen. 49: 17.
הַיְבָרִים 1 Sam. 10: 24,	קְמָרִיחַ Job 9: 18.	Judg. 5: 22.
17: 25. 2 Kin. 6: 32.	קְנִזְרָה Nah. 3: 17.	עֲקָבוֹת Ps. 89: 52.
Job 17: 2.	קְרָשׁ Ex. 15: 17.	עֲקָבוֹתָיִךָ Ps. 77: 20.
הַיְבָרִים Ex. 2: 3.	קְרָחָה Deut. 28: 11.	עֲשָׂבוֹת Prov. 27: 25.
הַיְבָרִים (?) Judg. 20: 48.	נָצִירָה Ps. 141: 8.	עֲשָׂחוֹתָיִךְ Ps. 119: 139.
1 Sam. 1: 6.	נָצִירָה Prov. 4: 18.	עֲשָׂחוֹתָיִךְ Ps. 88: 17.
Isa. 57: 6.	נָצִירָה Judg. 20: 32.	קְשָׁחוֹתָיִךְ (?) Ps. 37: 15.
Gen. 49: 10.	קָבֹוֹ Jer. 4: 7.	Isa. 5: 28.
	קָבֹוֹ Isa. 9: 3, 10; 27, 14: 25.	שָׁבָלָה Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הַיְבָרִים Judg. 5: 7. 1 Sam. 2: 5; Job 22: 12 (Edit. Baer); וַיִּרְחֹב Job 29: 21; וַיִּרְחֹב or וַיִּרְחֹב Job 21: 13; וַיִּרְחֹב Isa. 33: 12, Jer. 51: 58; בְּרִשְׁתָּהּ Ezek. 21: 15, 16; נָלַח Ezek. 6: 9; נָלַח Isa. 41: 17; נָלַח Ezek. 27: 19; קָבֹוֹ (?) Isa. 19: 6; and probably הַיְבָרִים Job 18: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם־מִחוּשׁ Gen. 14: 23, לֹא־כִלְיָהוּ Gen. 31: 54, and some manuscripts have הָמָשׁ שָׁלִים Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. לֹא־נִיאָקָר (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא־לֹאֶרֶס Gen. 3: 17, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶשׁ־שְׁמָם probably *esh-sh'mām* Gen. 5: 2, מְבַרְרוֹתָאֵלֵי Gen. 4: 4, שְׁבַרְרוֹתָאֵלֵי Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90, 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words רָחַח, רָחַח, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

MAPPK.

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when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, אֲרָצָה Lev. 23: 17, אֲרָצָה Job 33: 21, though called a Daghesch in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesch-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְחַדְּהוּ Ex. 9: 18, וַשְׁעָרָה Lev. 13: 4, בְּרִטְוֶה Num. 15: 28, לֶה Num. 32: 42, בְּשִׁבְתָּה Job 31: 22 in some copies. In רַפְּשֵׁה-לֶךְ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesch-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא רַפְּשֵׁה Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesch-lene, and shows that the ה may either have its unaspirated sound, as the Daghesch indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (מַקְשֵׁה) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלִיכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינָה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(^)	אַתְנַחֲחַ

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְחֹלְתָ postp.
4. Zākēph Kātōn	(^)	זָכָה קָטוֹן
5. Zākēph Gādhōl	(^)	זָכָה גָּדוֹל
*6. Tiphhhā	(,)	טִפְחָה

CLASS III. *Dukes.*

7. R'bhī	(,)	רְבִי
*8. Shaleheleth	(,)	שְׁלֵחַלֵּחַ
*9. Zarkā	(,)	זָרְקָה postp.
10. Pashtā	(,)	פָּשְׁטָה postp.
11. Y'thibh	(,)	יְחִיב prep.
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(,)	פָּזֵר
14. Karnē Phārā	(,)	כַּרְנֵי פָּרָה
15. T'lishā Gh'dhōlā	(,)	תְּלִישָׁה גְּדוֹלָה prep.
16. Geresh	(,)	גֶּרֶשׁ
17. G'rāshayim	(,)	גֶּרֶשִׁים
*18. P'sik	(,)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(,)	מֶרְקָה
*20. Mūnāhh	(,)	מוֹנַח

21. Merkā Kh'phūlā	()	מֶרְכָּא כְּפֻלָּא
*22. Mahpakh	()	מַחְפָּךְ
23. Dargā	()	דַּרְגָּא
*24. Kadh mā	()	כַּדְמָא
*25. Yerahh ben Yōmō	()	יֶרַח בֶּן יוֹמוֹ
26. T'lishā K'tannā	()	תְּלִישָׁא קְטַנָּא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; E'bbi^a, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. אֶרֶץ Gen. 1: 2, or ends with two vowelless letters, e. g. וַיֵּצֵא Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָצַל Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, אֵלֶּיךָ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְיָצָא Gen. 26: 4, צִאֲחָהּ Deut. 16: 3, the accent is Pashta, but in וְיִזְרְעֶהָ Gen. 17: 8, צִאֲחָהּ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֵׂה Gen. 1: 11, פֶּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וְיָצָא Gen. 2: 14, פֶּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִנֵּה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhîr of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ōlev'yōrēdh	(, ^)	מֶרְכָּא וְיֹרֵד
3. Athnāhh	(^)	אַתְנַחֲחָא

CLASS II.

4. R'bhî*	(^)	רִבְחִי
5. R'bhî* Mugrāsh	(^ ^)	רִבְחִי מִגְרָשׁ
6. Zarka or Tsinnōr	(^)	צִנּוֹר <i>postp.</i>
7. Tiphllā initial or D'hbî	(^)	דְּחִי <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalsheleth	()	שְׁלֹשֶׁלֶת
10. Azlā L'gharmēh	(^)	אֲזֵלָא לְגַרְמֵהּ
11. Mahpakh L'gharmēh	(^)	מַחְפָּק לְגַרְמֵהּ
12. P'sik	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkâ	(,)	מֶרְכָּא
14. Mūnāhh	(,)	מוֹנַחַת
15. Mūnāhh superior or Illūy	(,)	עֲלִיָּה
16. Tiphhhā or Tarhhā	(,)	טִרְחָא
17. Yerāhh ben Yōmō or Galgal	(,)	גַּלְגָּל
18. Mahpakh	(,)	מַחְפָּקָה
19. Kadhmā or Azlā	(,)	אֲזֵלָא
20. Shalsheleth	(,)	שַׁלְשֵׁלֶת

Tsinnōrīth (ֿ) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, **בְּשׂוּיִם**, or in an antecedent monosyllable, in which case it supplies the place of Makkeph **לֹא־אֵל** for **לֹא־אֵל**. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, **רְבִיעֵם**.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, $\overline{\text{וְיִשְׂרָאֵל}}$; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, $\overline{\text{וְיִשְׂרָאֵל}}$ (Wickes) or $\overline{\text{וְיִשְׂרָאֵל}}$ (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, $\overline{\text{וְיִשְׂרָאֵל}}$ (Wickes) or $\overline{\text{וְיִשְׂרָאֵל}}$ (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written $\overline{\text{וְיִשְׂרָאֵל}}$ or $\overline{\text{וְיִשְׂרָאֵל}}$ for $\overline{\text{וְיִשְׂרָאֵל}}$. The sign for R'bbh^a Muḡrāsh resembles a combination of R'bbh^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, $\overline{\text{וְיִשְׂרָאֵל}}$. P'eik is occasionally used as with the prose accents, § 38. 1. a. to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalshleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. *b.* Olev'yoredh means *ascending and descending*; R'bhī^a Mugarāh, *Gershed-R'bhī^a*; Tsinnor and Tsinnorith, *a water-course*; D'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhha and Shalshleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesht-lene after the former in מִן הַיָּם וְהַיָּבֵשׁ Prov. 8: 3, and the presence of Daghesht-forte Conjunctive after the latter in וְהַיָּבֵשׁ וְהַיָּם Ps. 8: 8.

POSITION OF THE ACCENT.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed *Milra* (מִלְרָא *from below*), and in the latter *Milēl* (מִלְעֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: וְהַעֲמִידָהּ, יִצְחָק; יִרְבֵּה, שְׂדֵה. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פָּקֵד, פָּקֵד; מִדְּבָר, מִדְּבָר; זָכָרִיךְ, זָכָרִיךְ; הִתְפַּקֵּד, הִתְפַּקֵּד; פָּקֵד, פָּקֵד; אֶרְבֶּנְךָ, אֶרְבֶּנְךָ; בְּנֵיךְ, בְּנֵיךְ; יוֹמִים, יוֹמִים.

3. The only exception is a class of words called *Seholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

a. נִפְתָּח Is. 50:8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back. In נִפְתָּחָהּ Ex. 15:8, a word of the same formation the accent takes the place of Metheg, § 45:5, comp. תִּפְתָּח Isa. 40:18, וַיִּתְּחַבֵּן Job 12:15; וַיִּתְּחַבֵּן and תִּפְתָּח are the only words in which the principal accent is followed by a compound Sh'va.

1. If the appendage consists of a vowel (as הַ, הֵ, הִ, וַ, וֵ, וִ, יַ, יֵ, יִ), or begins with one (as הָ, הֶ, הֹ, וָ, וֶ, וֹ, יָ, יֶ, יֹ), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבָרִי, דְּבָרֶיךָ, דְּבָרָיו, דְּבָרֵינוּ, דְּבָרֵיהֶם, דְּבָרֵיהֶן, דְּבָרֵיהֶן from דָּבַר; קָדְשִׁי, קָדְשֶׁךָ from קָדַשׁ. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. **יָדָהּ, יָדָהָ, יָדָהִי, יָדָהָּ**. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. **מִצְחָתוֹ, מִצְחָתִי, מִצְחָתֶיךָ, מִצְחָתֶיהָ**.

3. A mixed syllable, whether an affix as **יָדָהּ, יָדָהָ**, or suffix as **יָדָהּ, יָדָהָ, יָדָהִי, יָדָהָּ**, will attract the accent to itself, **הִלְכָהּ** from **הִלְכָהָ**; **מִלְכָּם** from **מִלְכָּהָ**; **הִרְמָהּ** from **הִרְמָהָ**. In the unusual form **פָּלָהּ** 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, **וַיֵּשֶׁב, וַיֵּשְׁבָה, וַיֵּשְׁבוּ, וַיֵּשְׁבִי**; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, **וַיֵּשְׁבָה, וַיֵּשְׁבוּ, וַיֵּשְׁבִי, וַיֵּשְׁבָה**.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily, inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson, pérsonate, pérsonally, pérsonify, pérsonálicity, pérsonifrátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, **מִצְחָה** Gen. 30: 1, **מִצְחָה** Gen. 29: 6, are parti-

ciples, but מָתָה Gen. 35: 18, בָּאָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנִה they built, from בָּנָה, but בָּנוּ in us; שָׁבִי they carried captive from שָׁבָה, but שָׁבָה they returned from שָׁבָה; אָחֻז he has seized, but אָחֻז Job 23: 9 I shall see from אָחֻז; יָרַע it shall be evil from רָעָה, רָעָה he shall feed from רָעָה; מָרָה he was rebellious, מָרָה it was bitter from מָר; קִימִי arise thou (fem.), קִימִי my rising up.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִילָה Gen. 1: 5, בָּנָה לֵיר Gen. 4: 17, אָזְלָה לֵיר Deut. 32: 36, וְחָאֲבָדוּ דָּרָה Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְעֵר קָנָן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֵם, הֵן, כֵּם, כֵּן, § 33. 3, אֲבִיכֶם הִי Gen. 43: 7; nor to a penult which is a mixed syllable, לָהּ וְיִקְרָא Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, לֵךְ וְיָרִיב Judg. 6: 31, לֵךְ וְיָקִים Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לֵךְ וְיָרִיב (יָרִיב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לִבְעֵר קָנָן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct שָׁלַח הַשֶּׁחַר Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לֵךְ וְיָקִים Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנְכִי, אָנְכִי; אָמַרְהוּ, אָמַרְהוּ; עָשֶׂה, עָשֶׂה; בָּלֵךְ, בָּלֵךְ; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּלְכֶּה, וַיִּלְכֶּה; so וַיִּקָּם, וַיִּקָּם. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יִרְאֵה Gen. 41: 33 for יִרְאֵה; so יִרְאֵה Zech. 9: 5, Mic. 7: 10, הִשָּׁעַר Ps. 39: 14 for הִשָּׁעַר; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמַד became לָמַד before א Gen. 27: 45, before ה Num. 20: 4. 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָה becomes רִיבָה before ר Ps. 74: 22; so הִבָּה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמַד, לָמַד, לָמַד, לָמַד are accented on the ultimate before יִרְאֵה, which the Jews read אָרְאֵה. In like manner הוֹסִיפִי became הוֹסִיפִי before הִקְרָאִי Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פָּקְדָה אֲרָם Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh וַיִּבֶן אֶת הַיְּבוֹשׁ Hos. 4: 4, or Pattahh furtive, וַיִּבֶן הַיְּבוֹשׁ Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוֹף פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, *Athnahh* was placed under the last word of the first clause, *Silluk* maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives *S'gholta*, the last word of the second *Athnahh*, and the last of all *Silluk*. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֵלֹהִים...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָרָקִיעַ...הָאָרֶץ...בְּיָמֵי: 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) *S'gholta* occurs in a verse of two clauses without *Athnahh*, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives *Zakeph Katon*, *Zakeph Gadhol*, *R'bhī*, *Pazer*, and *T'lisha Gh'dhola*, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of *Athnahh* is divided into five sections, יְבוֹשׁ...מִפֶּיךָ...לְיָלֵךְ...לְעֲשׂוֹת. בִּי, in 2 Kin. 1: 6 into six, אֵלֶיךָ...יְהוָה...בְּיִשְׂרָאֵל...שָׁלַח לְדָרֵשׁ...עֲקָרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnabh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'blī* is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma 𐤀 Pashtha 𐤁, Mahpakh 𐤂, Y'thibh 𐤃.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	,	}	, (,)	•	, (,) ' (,) °	}	' (,) ' (,) °
	^	,						
				^ (,)	•	, (,) ' (,) °		
SECONDARY SECTIONS.			⋮	^	' (,)	, (,) ' (,) °	}	' (,) ' (,) °
			•					
					•	^ (,) ^ (,)		
							•	}
							•	
UNUSUAL SECTIONS.					⋮			
					⋮		•	^ (,) ^ (,)

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphha, in the same section, will be T'bhira, Gen. 1: 4. If T'bhira be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1: 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī*.—The first Conjunctive before R'bhī will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalshleth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. *Kai ne Phara* is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וְיָמֵהּ Gen. 5: 5; Athnahh וַיֵּאמֶר Gen. 24: 34; Zakeph Katon וַיִּקְרָא Isa. 1: 30; R'bhî וְהַיּוֹם Gen. 7: 19; Pazer וַיִּאָּמֶר Gen. 22: 2; T'lisha Gh'dhola וְקָ Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Ccn-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיֵּשֶׁב בְּרָם** Gen. 9: 20, **וַיִּקְרָא עֲרֵיכֶם** Gen. 3: 5, **טָרְם יִשְׁפָּבֵה** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiplihha is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with Athnahh, e. g. Num. 28: 26. Munahh, Gen. 21: 17, often stands upon the same word with Zakeph Katon; if the accent stands upon a mixed syllable and upon another than the initial letter Kadhma will take its place, Gen. 18: 20, 44: 24, 45: 14. Kadhma is also joined in this manner with Darga, Job 1: 15, Munahh, Lev. 10: 12, Merka, Judg. 21: 21, Neh. 12: 44, Mahpakh, Lev. 25: 46, and Geresh, Ex. 16: 15, 21: 22, 35. Mahpakh with Munahh, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhira, Deut. 26: 2 **אֲנִי וְעַמִּי**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 **וְעַמִּי וְעַמִּי**, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. **שָׁמַר** Ex. 20: 3, i. e. either **שָׁמַר** or **שָׁמַר**. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola **וְיָדָה** Gen. 5: 29, **וְיָדָה** Lev. 10: 4, **וְיָדָה** 2 Kin. 17: 13, **וְיָדָה** Ezek. 48: 10, **וְיָדָה** Zeph. 2: 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī, Pazer, Great Shalsheleth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhi^a and L'gharmeh Ps. 5: 11. Great Shalsheleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮	⋮ { ⋮ } ()	⋮	⋮
	^	⋮ } ()	⋮	⋮ {
	⋮	⋮ () }	⋮	⋮ }
SECONDARY SECTIONS.			⋮	⋮ }
			⋮	⋮ {
			⋮	⋮
			⋮	
			⋮	⋮

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus *·*⁴, in distinction from Munahh.

a. (1) Train of Silluk. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhi^a Mugrash.* If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi^a Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhi^a Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhi^a Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'garmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhi^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhi^a Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) Train of Athnahh. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'ghi, Ps. 2: 7, 8: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12, or in an antecedent monosyllable, l's. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnabh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnabh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnabh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnabh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnabh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnabh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhi^a Muqrash, Ps. 25: 4, 81: 17, 109: 16, Prov. 8: 13; more frequently before R'bhi^a Muqrash in verses which have no Athnabh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 11, 6: 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive; and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhi^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhi^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhi^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhi^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhi^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 18.

(2.) *Small R'bhi^a*. R'bhi^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhi^a in distinction from Great R'bhi^a or R'bhi^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghes either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. *Train of R'bhī^a*. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. *Train of Pazer*. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. *Train of Great Shalsheth*. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarbha Job 32: 6, 37: 12.

g. *Train of L'gharmeh*. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see b (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, **בְּיָמֵינוּ** Ps. 5: 11, **הוֹרֵרִי** Ps. 27: 11, **וַיִּרְאֵהוּ** Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh **אֶל־לֵלִי** Ps. 6: 3, Merka-Tsinnorith **בְּיָמֵינוּ** Ps. 22: 9, Mahpakh-Tsinnorith **בְּיָמֵינוּ** Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (**מַכְּכֵף** *joining*) is a horizontal stroke by which two, three, or even four words may be united. **אֶתְּחַזְּקֶנָּה**, **אֶתְּחַזְּקֶנָּה** Gen. 30: 31, **יִשְׁלַח־בָּל** Gen. 33: 11, **עַל־כֵּל־הַבַּיִת־פָּשַׁע** Gen. 12: 20, 25: 5, Ex. 20: 11, **עַל־כֵּל־בְּיָמֵינוּ** Ex. 22: 8, **עַל־כֵּל־בְּיָמֵינוּ** Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. **נִפְשֵׁי־הָאֱלֹהִים** Deut. 19: 15, **נִפְשֵׁי־הָאֱלֹהִים** 1 Kin. 17: 21, **אֶתְּחַזְּקֶנָּה** Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, **הַתְּחִלָּה**, **פֶּלֶעוֹף**, **אֶחָדִי**, otherwise it will commonly receive the secondary accent Methegh, **שִׁיּוֹכָה**, **אֶחָדִי**.

a. The particles **אֵל**, **אֶל**, **אִם**, **אֲזַ**, **כֵּן**, **עַל** are almost invariably followed by Makkeph, so are the nouns **בֵּן**, **בַּר** and **כֹּל** when in the construct state; the particle **נָא** is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles **אֵל**, **כֵּן**, **לֹא** and the pronoun **כִּי**, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. **אֶל־יָדָם** Ex. 22:4, **מִרְצָהּ** Gen. 27:32, **וַיִּשְׁתַּחֲוֶהָ** Hos. 8:14, **וַיַּעֲדֶנּוּ** Gen. 15:10. The pronoun **כִּי** is followed by Makkeph before words whose initial letter admits Daghesheforte Conjunctive, **כִּי־מִלּוֹב** Ps. 133:1. **כִּי־אֵם** are joined together by Makkeph in Gen. 15:4, Num. 35:33, Neh. 2:2; in all other passages **אִם** is followed but not preceded by Makkeph, **כִּי־אִם־בְּחֹרֶת** Ps. 1:1. **אֲשֶׁר־לֹא** are joined by Makkeph but never **אֲשֶׁר־לֹא**, the **לֹא** being always linked to the following word. **כִּי־לֹא** are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows **לֹא**, thus **כִּי־לֹא־בָרָא** but **לֹא־בָרָא־כִּי**.

b. There remains before Makkeph in **אֵשׁ**, **בֵּן**, **יָר**, **עַד**, **עַץ**; it sometimes remains and is sometimes shortened in **לֵב**, **שֵׁם**, **שֵׁשׁ**, **שִׁשׁ** e. g. Gen. 16:13 **שֵׁם־יְהוָה**, but ver. 15 **שֵׁם־בְּנֵי**. It once remains according to some editions in **אֶדֶם** Job 41:26, a word which is three times written **אֶדֶם** without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Methegh remains in the place of the accent on **פָּתַח** and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable **נִקְדָּח־לֵט** Gen. 34:16, **נִשְׁבַּע־לִי** Gen. 24:7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. **יִשְׁחָד־יָהּ** Jer. 46:20, and perhaps **מִשְׁחָח־יָהּ** Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. **כִּי־עֲלִים** Lam. 4:3, **בְּחֹרֶת־אֵם** 2 Chron. 34:6, and probably **אֶחָד־יָהּ** Hos. 4:18, **לִהְיוֹת־יָהּ** Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed **בְּחֹרֶת־אֵם** and **כִּי־עֲלִים**.

METHEGH.

§ 44. Methegh (**מֶתֶגֶחַ** *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. בְּמִסְגְּרוֹתֵיהֶם, בְּתִדָּם, יוֹצֵי־אֵי, יֵאָסֶה, הָאָדָם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה־לּוֹ Gen. 22: 8, בְּיָאֵם־לָחֶם 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, הִשְׁאִיר־לּוֹ Num. 21: 35, כָּל־הַחֶבְשָׁן Num. 21: 33, כָּל־הַדָּבָר Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. תִּצְרֹחַ Deut. 4: 26, הִדְרֹחֶיךָ Josh. 22: 27, where the tone falls on the penult; הִדְרֹחֶיךָ Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וַאֲשַׁתְּמָרָה 2 Sam. 22: 24, וַיִּמְדֵּתֶהָ Job 1: 7, בְּתַחֲתֹנֹתָ Ezek. 42: 5, שָׂאֵל־הָאֵשׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאָסֶם Jer. 33: 24, הִזְדַּחֲצֵאֵי 1 Kin. 21: 1, אֶדְכֵּל־הַמִּצָּה Deut.

6: 25, except in certain cases which require it, e. g. נְחֻמָּה Ex. 1: 10, וְהִתְחַלֵּכְתָּ Lev. 26: 12.

a. *Methegh* regularly stands (see Baer in *Merx Archiv* for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent *Methegh* by both a vowel and a vocal *Sh'va* (other than Hholem before a guttural with Hhateph Pattabh), וַיִּשְׁתַּעַל Gen. 3: 8, תִּקְדֹּלֶהָ Gen. 7: 2, כְּמִסְעָרֵיחֵיהֶם Ps. 18: 46, כְּהִנֹּסֶסֶר Zech. 9: 16, but וְהָאֲבָתִּי Gen. 24: 11.

(2) On *š*, *z* or *š* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *d* or *š*, הַמִּתְחַשְׁדִּי Gen. 3: 24, וְלִדְרֹגֶן Gen. 4: 26, אֶתְחַלֵּה Gen. 30: 31. Initial *š* followed by simple *Sh'va* is reckoned a short mixed syllable in the application of both the foregoing rules וְלֹאֲכַלְכֶם Gen. 47: 24, וְהִכְסֵּה Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, תִּשְׁבֹּרְעֶלְיָ Job 3: 5, but יִשְׁכַּח־תִּבְלֵל Ps. 9: 9.

(4) With the first syllable of וַיִּרְאֶה and וַיִּרְבֶּם, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but מִיִּרְאֶה Gen. 17: 12, וַיִּתְּנֶם Gen. 9: 9, וַיְבַרְכֶה Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. וְלִישְׁבָּעֵאל Gen. 17: 20, מִתְחַשְׁדֶּה Gen. 50: 16, קִלְיָמוֹלֶה Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal *Sh'va*, whether simple or compound; also to a short vowel followed by compound *Sh'va* or a vowel which has arisen from *Sh'va*, the slight pronunciation proper to the *Sh'va* or its derivative giving new prominence to the preceding vowel, וַאֲמָרִי, וַיְבַהֲלִי, וַאֲמָרִי Gen. 30: 38, סִבְבִּי Isa. 9: 17, 10: 34, יִחַדְדִּי; sometimes to other intermediate syllables, § 20. 2, e. g. מִשְׁכֵּי Ex. 12: 21, מִקְרִבִּי Num. 31: 12 (but מִקְרִבִּי Deut. 34: 1, where a simple syllable precedes), חֲסִי Isa. 63: 7, עֲמָדָי Obad. ver. 11, particularly before the first radical of הָיָה to *be* and הָיָה to *live* when pointed with *Sh'va* הָיָה, נִהְיָה, נִהְיָה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּרְשָׁא Gen. 1: 11, הִבְתִּים Ex. 12: 7, Zech. 14: 2, אָפָה Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, מִרְיָן Gen. 19: 12, מִרְיָא Gen. 22: 12, אֲבִירָשִׁים Gen. 34: 6. With dissyllables this is rare and exceptional יִמְרִיא־וְצֶאֱן 1 Kin. 1: 19, שְׁלֵזָה־בְּנִי 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions בּ, כּ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, הַמִּכְסֹּה Lev. 3: 3, לְמִנְצָה Ps. 4: 1, but הַיְלָרִים Gen. 34: 5, לְהָרִב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּכְסֹּה Gen. 18: 17, הַמֶּלֶךְ Ex. 2: 7, but הַיְדִבְהֹם Gen. 29: 5, הַמֶּשֶׁל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi הַלְלוּלָם Ps. 85: 6. Before Daghesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַמִּכְסֹּה Isa. 27: 7.

(3) To the first syllable of וְיָרִי or וְיָרִי before Makkeph or with the accent Pashta, וְיָרִי־אִיֹר Gen. 1: 3, וְיָרִי Gen. 4: 8, וְיָרִי־שֵׁן Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בְּאִי־מִשְׁנֵה 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with ā, ī, and ū preceding Sh'va, inasmuch as this will necessarily be vocal. Initial אָ, the unemphatic conjunction is an exception with which it is not written, e. g. וְיָסְכָה Gen. 6: 19, וְיָלְאָה Gen. 31: 4, unless the Sh'va be compound, e. g. וְיָלְהִבְהִיר Gen. 1: 18, וְיָלְהִבְהִיר Judg. 5: 12, or it be required by the rules under 1. a. The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִחְהֵה Gen. 32: 22, וְיָעֲלֶה Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְעַדְדָּהּ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לְשׁוֹנְךָ, וְהִשְׁבֵּחַ, וְאֶחָדְךָ, מִהֶפְלֵיחַ.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. וְעֵרֵאשׁוּ Job 19: 6, בְּנִתְקָה Ps. 2: 3, בְּמִיפְלֵחַ Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhirūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶחָדְכֶם Isa. 66: 13, לְאֶלֹהֶיךָ Deut. 12: 31, וְאֶסְגִּירֶם Zech. 7: 14, וְעַל־עֲבֹא Num. 10: 23, וְיִקְהָלֶה Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נִסְחָדְרֵלֵינוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶלְיֹורֶם Ps. 79: 10.

(2) The divine names יְיָ, יְיָ, אֱלֹהִים, אֱלֹהִים, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהָיָה Ps. 1: 3, לְהִשְׁמִיךְ Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, **בְּרִיחַ** Ps. 36: 7, **וְאֶתְּ** Ps. 91: 15.

(4) **אֶתְּ** with Munahh before D'hhi takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Con-junctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), **וְאֶתְּ** Gen. 10: 14, **וְאֶתְּ** Ex. 25: 33.

(2) When the word has Darga as the second Con-junctive before R'bhi, or Kadhma as the second Con-junctive before Pashta or T'bhir, or Munahh as the third Con-junctive before T'lisha, provided a vowel precedes the tone-syllable and is without Methegh, (see rule (3) above), **וְאֶתְּ** Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (**מִסְפָּרָה** tradition), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (**קְרִי** read), and K'thibh (**כְּתִיב** written). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word **וְאֶתְּ** Josh. 6: 7 is connected the marginal note **וְאֶתְּ קְרִי**. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly **וְאֶתְּ**. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **וַיִּאמְרוּ**. Again, in ver. 9, **וַיִּקְרָא** in the text refers to **ק' וַיִּקְרָא** in the margin; the K'ri is here **וַיִּקְרָא**, and the K'thibh, whose vowels are left to be determined by the reader, **וַיִּקְרָא**. Jer. 42: 6 has **אֲנִי** where the marginal note is **אֲנִי קרי**; the K'ri is accordingly **אֲנִי**, and the K'thibh **אֲנִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כתיב ולא קרי**, *written but not read*, placed in the margin, e. g. **חַשׁ** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **יִדְדָךְ** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי ולא כתיב**, *read but not written*, e. g. Judg. 20: 13 in the text **וַיִּבְרָא**, and in the margin **בְּנֵי**, to be read **בְּנֵי**; so Jer. 31: 38 **בָּאִים**. In 1 Kin. 21: 8 the first letter of **הַסֶּפֶרִים** is left unpointed as superfluous, and in Job 2: 7 **עַר** is explained by the margin to stand for **וַיַּעַר**: so Jer. 18: 23 **וַיִּדְרִי** for **וַיִּדְרִי**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יְהוָה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יְהוָה**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So הוּאֵךְ read הוּאֵךְ, and הוּאֵלֶם read הוּאֵלֶם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ē* or *ī* derived from *ā* is written *ā*, as *תָּרָח* *Thara*, *בָּלָאָם* *Balaam*, *גָּבְעוֹן* *Gabaon*, *מָרְיָם* *Mariam*; and on the other hand, *a* is sometimes written *ē*, *אֶלְיָשָׁפָא* *Olysema*, *כֶּנֶז* *Kenez*, *גֵּת* *Geth*, especially before *ח* as *קִרְחָה* *Kore*, *זָרַע* *Zare*. (2) *ē* is written for *ī* and *ō* for *ū*, *חֵטְאִים* *Chettaim*, *גֵּדְעוֹנָה* *Gedena*, *גֵּדְעוֹן* *Gedon*, *מִצְרַיִם* *Misraim*, *אֶחָד* *Ochad*, *זָיִידָה* *Ozida*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *קָנָן* *Kanan*, *נָבֻ* *Nabu*. (4) The vowel letters are softened into their homogeneous vowels *סוּקְרָא* *soukra*, *סוּדְאֶבְרָ* *soudabre*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צָבָאוֹח* *Sabaoth*, *רַעְוָגֶל* *Raguel*, *כֶּרוּבִים* *Cheroubim*, *סֹם* *Soma*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֹלֶשֶׁךְ* *moser*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה to be, exist, *חָיָה* to live; *נָבַע* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *חָנַק* to encircle the neck with an ornament, *חָנַק* to strangle, *אָנַק* applied to sounds uttered in strangulation, to groan; *הָלַךְ* to go about as a spy, *רָכַל* to go about as a merchant; *קָנַס* to collect, *קָנִיזִים* treasures; *גָּבִיעַ* a cup, *בִּיבַע* or *קִיבַע* a helmet (of similar shape); *רַךְ* tender, delicate, *רָק* thin; *הָקַן* to make straight, *הָקֵן* to straighten the beam of the balance, to weigh; *בְּכוֹר* first born, *בְּבֹר* first ripe, *בֹּקֶר* the first portion of the day, the morning; *תָּלַה* to suspend, *תָּלַח* applied to a bucket, to let down; *נָזַר* to cut, *קָצַר* to reap; *זָהָב* gold, *צָהָב* yellow; *נָסַן* to conceal, *נָסֵן* and *נָסֵן* to hide away as treasures, *נָסַן* to cover with boards; *נָחַץ* to destroy by tearing down, *נָחַשׁ* to destroy by uprooting; *נָחַח* to slay, *נָחַח* to sacrifice; *חָבַל* to bind, *חָבַל* to bound; *פָּרַח* to break up, *פָּרַח* to break out, blossom, *פָּרַח* to break in pieces; *קָצַב* to cut off, *חָצַב* to hew stone, *חָצַב* to cut wood; *פָּתַר* to surround, *פָּתַר* to encircle the head with a crown; *נָתַךְ* to pour out, *נָתַךְ* to pour in libation or in casting metals; *צָהָר* to shine, *צָהָר* to be pure; *חָתַר* to engrave, *חָרַשׁ* to plough; *בָּהֵן* to prove, *בָּהֵן* to approve, choose; *שָׁתָה* to drink, its causative *שָׁתַח*; *חָתַר* to break through, *חָתַר* to investigate; *נָצַב* to place, its reflexive *נָצַב*.

2. By the transposition of letters, e. g.:

פָּרַץ to deal violently, *פָּצַר* to urge; *קָצַר* to cut with the sickle, reap, *קָרַץ*

to cut with the teeth, bite; נָשַׁח to blow, נָפַשׁ breath; כָּבַשׁ to collect, נָכַס riches, מִשְׁכְּנֵיהֶם storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, כָּצַר to restrain, חָצַר an enclosure; from גז are formed גָּזַר to cut, גָּזַר to cut off, גָּזַר to cut loose, go away, גָּזַר to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרַשׁ to spread out; כָּרַם a vineyard, בָּרַק a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; חָרִישׁ cypress, חָרִישׁ once in poetry; שָׁטַח to shut, rarely שָׁטַח poetic; סְעָרָה storm, סְעָרָה rare and poetic; כָּסָה to cover, once שָׁכַח; נִשְׁכָּח to be quenched, once נִשְׁכָּח; חָצַב to abhor, once חָצַב; כָּסַל to be foolish, once כָּסַל; חָצַב to be foolish, once חָצַב.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) שָׂחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) זָעַק which is the more frequent form in other books; אֵלֶּכָּה, אֵלֶּכָּה, which are the only forms found in other books; a sceptre שֵׁבֶט, but in the book of Esther שֵׁבֶט; Damascus דַּמַּשְׁק, in Chronicles דַּמַּשְׁק; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **ס** for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, **צ** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ס**, e. g.:

Heb. הָדָד *to wander*, Aram. הַדַּד, Syr. הַדַּ; Heb. זָהָב *gold*, Aram. הַזַּב, Syr. הַזַּ; Heb. צֶדֶד *a rock*, Aram. הַזַּד, Syr. הַזַּ; Heb. שְׁלֹשׁ *three*, Aram. הַלֶּל, Syr. הַלֶּ, Arab. ثَلَاث; Heb. אֶרֶץ *the earth*, Arab. اَرْض, Aram. אַרְצ, Syr. אַרְצ. Other consonant changes: Heb. בֵּן *a son*, Arab. ابْن, Aram. בַּר, Syr. בַּ; Heb. הָרַג *to kill*, Arab. قَتَلَ; Heb. הָרַג *a throne*, Aram. הַרְס, Syr. הַרְס, Arab. هَرَس; Heb. חֵלֶף *a field*, Aram. חַלְפָּא, Syr. חַלְפָּא, Eth. ሐፋፈ፡.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

עֵצִים אֶרֶז *purple*; שָׂטָן *to hate*; חֲבִיתָא *chamber*; עֵצִים אֶרֶז *Achan*; נְבוּכַדְרֶצְצַר *Nebuchadnezzar*; דּוֹעַג *Doeg*; אֶלְמוֹנִים *almug or alghum trees*; שִׁנָּיִם *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לָא occasionally for לֵא and *vice versâ*, probably שְׁבִלִיָּה for שְׁבִלִיָּה, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for הִתְקַטֵּל; הִתְקַטֵּל probably for הִתְקַטֵּל comp. Arab. *takattala*. In שִׁשְׁלֵשׁ Ezek. 14:3 ש is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where ה is always the letter used, e. g. זְרוֹעַ, אֶרֶץ arm; הֵמָּחָר, אֶרֶץ yesterday. א prefixed ה is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶרֶץ, אֶרֶץ, אֶרֶץ. So in Chaldee אֶרֶץ blood, Heb. דָּם; אֶרֶץ garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χθής, ἐχθής.

3. A few isolated cases occur of the reverse process more common in Biblical Aramaëic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. בִּרְבֵּל for בִּרְבֵּל, דִּרְבֵּשׁ for דִּרְבֵּשׁ, מִצְוָה for מִצְוָה, Isa. 23: 11 for מִצְוָה, קִצֵּי Job 18: 2 in the judgment of some for קִצֵּי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that חֲבִירֵי Ps. 64: 7, Lam. 3: 22 is for חֲבִירֵי is unnecessary and unwarranted.

4. When ר of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מִתְחַתֵּר for מִתְחַתֵּר, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה.

a. In הִשְׁתַּחֲוֶה Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ר is likewise transposed with ט and changed to ט: thus, Aram. הִשְׁתַּחֲוֶה for הִשְׁתַּחֲוֶה; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ט appearing in this conjugation is הִשְׁתַּחֲוֶה Isa. 1: 16, where ר is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δσ) into σδ, as σπιδα for σπιζα.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final י has been assimilated to a following initial י; viz. יִשְׁתַּחֲוֶה Isa. 35: 1 presumed to be for יִשְׁתַּחֲוֶה; פְּדִיִּים Num. 3: 49 for פְּדִיִּים Ex. 21: 30, Ps. 49: 9; כָּלֵם Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךָ and ךֿ is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךָּדַעְתָּ Deut. 8: 16, but mostly ךָּדַעְתָּ Gen. 32: 20, commonly ךָּדַעְתָּ Ruth 3: 4, commonly ךָּדַעְתָּ So, too, in some proper nouns, ךָּדַעְתָּ Zech. 12: 11, ךָּדַעְתָּ Josh. 12: 21; ךָּדַעְתָּ, whose original ך is shown in the derivative ךָּדַעְתָּ and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, ךָּדַעְתָּ from ךָּדַעְתָּ, ךָּדַעְתָּ from ךָּדַעְתָּ.

c. If the feminine endings ךָ and ךֿ have, as is probable, a common origin, this may be best explained by the assumption that ך is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state ךָּדַעְתָּ, absolute ךָּדַעְתָּ, but with a suffix ךָּדַעְתָּ (comp. ךָּדַעְתָּ Deut. 32: 36), ךָּדַעְתָּ. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ך and ךֿ, because ך in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, ךָּדַעְתָּ Jer. 5: 22, or § 53. 3. a ךָּדַעְתָּ Isa. 33: 21 for ךָּדַעְתָּ, ךָּדַעְתָּ Ex. 15: 2 for ךָּדַעְתָּ. Comp. Gr. *ánōstos* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. ךָּדַעְתָּ for ךָּדַעְתָּ, ךָּדַעְתָּ for ךָּדַעְתָּ, ךָּדַעְתָּ for ךָּדַעְתָּ. The only exceptions are the four words ךָּדַעְתָּ, ךָּדַעְתָּ Prov. 21: 8, ךָּדַעְתָּ Gen. 11: 30, ךָּדַעְתָּ 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. ךָּדַעְתָּ is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. ךָּדַעְתָּ or ךָּדַעְתָּ for ךָּדַעְתָּ.

a. In one instance after such a change of י to ך, a following ך suffers the contrary change to י to prevent the triple recurrence of the same letter, אֶרְכָּךְ Isa. 16: 9 for אֶרְכָּךְךְ.

4. Yodh before the plural termination ים is in a few cases changed to ך to prevent the conjunction of like sounds, חֲלִיָּאִים Hos. 11: 7 for חֲלִיָּיִם Josh. 10: 26; צְבוּאִים Hos. 11: 8 for צְבוּיָם Gen. 10: 19; דְּרָגָאִים from דְּרָגָיִם (also דְּרָגָאוֹת) for דְּרָגָיִים; בְּלוּיָא Jer. 38: 12 for בְּלוּיָ (or as some read, בְּלוּיָי) ver. 11.

a. In like manner י is changed to ך before ך in the word נָאֵחַ for נִיחַ from נִיחָה; it is consequently unnecessary to assume, as Gesenius does, a singular נָאֵחַ which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, בִּבְבֵּל for בְּבִבְלָה; טִטְטְטִי for טִטְטְטִי Gen. 11: 9; צִלְחֹחַ 2 Chron. 35: 13 from צִלְחָה Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed י is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְיָבִיחַ, וְיָבִיחַ; the softening of an initial י to *i* only occurs in אִישׁ 1 Chron. 2: 13 for אִישׁ ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for אִישׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with י and ך following their homogeneous vowels, e. g. הַיְוִד for הַיְוִד § 59, בְּיִהְיֶה for בְּיִהְיֶה, unless they are doubled, as מִיִּשְׁרָאֵל, and occasionally even then, e. g. מִיִּשְׁרָאֵל. Final ך always, and medial ך frequently, gives up its consonant sound after any vowel whatever, e. g. מִיִּשְׁרָאֵל, מִיִּשְׁרָאֵל, מִיִּשְׁרָאֵל for מִיִּשְׁרָאֵל.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיּוֹצֵק for הַיּוֹצֵק, בָּלָה for בָּלָה, בָּלִי for בָּלִי, קָם for קָם, הַקָּיִם for הַקָּיִם, בֵּית for בֵּית, הַקָּיִם for הַקָּיִם, נָדָשׁ for נָדָשׁ, מוֹת construct state of מוֹת, הַיּוֹשֵׁב for הַיּוֹשֵׁב, מְנוּחַ const. of בֵּית, הַיִּלֵּל for הַיִּלֵּל, יָגֵל for יָגֵל.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הַיּוֹשֵׁב, הַיּוֹשֵׁב, הַיּוֹשֵׁב.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֹל *to be great*, גְּדֻלָּה *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; נָעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch **אֵלֶּם** or **אֵלֶּם**, elsewhere, with a single exception, **אֵלֶּם**. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. **קַטַּל** to kill, Aram. **קַטַּל**, Syr. **كَتَلَ**, Arab. **كَتَلَ**, Ethiop. **ተጠለ**.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. **מִיִּשְׁפָּחָהּ**, **מִיִּשְׁפָּחָהּ**. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only *as* *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הִקְטִיל, הִקְטִילָה; בָּח for בָּחָה, בָּחָה; דָּם, דָּמָה comp. יָד, יָדָם.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הֵנִי, before suffixes הֵנִי; and in the particle אֵל, before suffixes אֵל. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מְרַבֵּר, construct מְרַבֵּר, plural מְרַבֵּרִים.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הִר, הִרִים; קָמָה, קָמִיָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הִקְוִים for הִקְוִים; בִּוֵּן for בִּוֵּן in place of בִּוֵּן § 56. 3.

a. Daghes-forte is thus resolved by the prolongation of the previous vowel in קָמוֹשׁ, קָמוֹשׁ; פִּיִּלְגָשׁ, פִּיִּלְגָשׁ; חֲמִישִׁי, חֲמִישִׁי; מוֹרִיגִים, מוֹרִיגִים; חֲמִישִׁי, חֲמִישִׁי; וְהָיָה Eccles. 9: 12 for וְהָיָה § 53. 2. a; וְהָיָה for וְהָיָה; Lam. 1: 8, if this is for נָחָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 וְהָיָה for וְהָיָה.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁלַח in the imperative but not in the infinitive for שָׁלַח; שָׁלַח for שָׁלַח, but שָׁלַח not שָׁלַח for שָׁלַח. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁלַח always, but שָׁלַח and שָׁלַח but שָׁלַח; שָׁלַח but שָׁלַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁלַח but שָׁלַח; שָׁלַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁלַח for שָׁלַח; שָׁלַח which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. שָׁלַח from שָׁלַח, Job 31:24 (in most copies) from שָׁלַח, שָׁלַח from שָׁלַח. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁלַח, שָׁלַח, שָׁלַח but שָׁלַח; שָׁלַח, שָׁלַח. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁלַח for שָׁלַח or שָׁלַח; שָׁלַח from שָׁלַח.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁלַח, שָׁלַח, שָׁלַח.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁלַח and שָׁלַח, or with a slight distinction, as שָׁלַח, in pause: שָׁלַח; שָׁלַח, construct שָׁלַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁלַח 1 Kin. 14:3, and in most editions שָׁלַח Jer. 13:25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁלַח Ps. 7:6, which is probably to be read *yirādōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for שָׁלַח, after the analogy of שָׁלַח Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagshesh, as in the related words שָׁלַח Isa. 1:6, and שָׁלַח Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁלַח and the Piel שָׁלַח.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, *וְהָיָה* Hos. 8: 2, *וְהָיָה* Gen. 26: 29, *וְהָיָה* 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, *וְהָיָה* but *וְהָיָה* *וְהָיָה* but *וְהָיָה* a possession, but *וְהָיָה* from *וְהָיָה* a brook; more rarely with א and ע, *וְהָיָה* Lev. 4: 13, *וְהָיָה* 1 Kin. 15: 16, *וְהָיָה* Isa. 11: 15, *וְהָיָה* Deut. 25: 7 but in pause *וְהָיָה* Isa. 28: 6, *וְהָיָה* Ex. 15: 6; ה has for the most part simple Sh'va *וְהָיָה*, *וְהָיָה*, though in a few instances it has compound *וְהָיָה*, *וְהָיָה*.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. *וְהָיָה* for *וְהָיָה*. Sometimes, particularly with א (see 1. a. 5.) Hhateph Seghol is taken *וְהָיָה* *וְהָיָה* *וְהָיָה* *וְהָיָה* *וְהָיָה* Joel 2: 5, *וְהָיָה* Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word *וְהָיָה* *וְהָיָה* Prov. 25: 7, *וְהָיָה* *וְהָיָה* Judg. 10: 2, or the carrying forward of its accent *וְהָיָה*, *וְהָיָה*, *וְהָיָה*.

(2) If, however, *î* or *ô*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. *וְהָיָה* for *וְהָיָה*, *וְהָיָה* for *וְהָיָה*; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. *וְהָיָה* Josh. 7: 7, *וְהָיָה* Isa. 1: 31. Hhirik may, however, remain short, e. g. *וְהָיָה*, *וְהָיָה* Job 6: 22, particularly if a Daghesht-forte has been omitted from the guttural, e. g. *וְהָיָה* Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. *וְהָיָה* Gen. 30: 39 for *וְהָיָה* Judg. 5: 28 for *וְהָיָה*. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. *וְהָיָה* from *וְהָיָה*, *וְהָיָה* Ezek. 16: 33, *וְהָיָה* Gen. 16: 13; *וְהָיָה* 1 Kin. 13: 20 from *וְהָיָה*; *וְהָיָה* Gen. 37: 22 from *וְהָיָה*. There are occasional instances of the same word being variously written in this respect, e. g. *וְהָיָה* Ruth 3: 15, *וְהָיָה* Cant. 2: 15; *וְהָיָה* and *וְהָיָה* Isa. 44: 13; *וְהָיָה* Job 16: 16 (K'ri in some copies), *וְהָיָה* Lam. 1: 20, *וְהָיָה* Isa. 52: 14, *וְהָיָה* 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. *וְהָיָה* for *וְהָיָה*, *וְהָיָה* for *וְהָיָה*; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Daghesht, e. g.

אָהֲלִים for אֲהֲלִים, אֲהֲלִיךָ for אֲהֲלִיךָ, אָהֲבִים for אֲהֲבִים, אֲזִיר for אֲזִיר, אָסֵר for אֲסֵר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. וֶרֶד for וֶרֶד (וֶרֶד), הֶשֶׁב, נֶטַע, קֶרֶן, 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also קֶרֶן Ex. 2: 20 for קֶרֶן, Ruth 1: 20, הָאֲהָבָה Prov. 1: 22 for הָאֲהָבָה, Job 20: 26 see § 111.2. c, וְאֶסְכֶּלֶם Zech. 7: 14 for וְאֶסְכֶּלֶם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי from מוֹצֵא, חֲבָאִי, מִנְעִי, דֶּעֱצָאִי Deut. 32: 10; מִנְעִי, מִנְעִי.

4. An incapacity for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before פ, rarely before א, never before ר, e. g. נֶחָם, מִיָּאֵן, מִיָּאֵן, מִיָּאֵן. (2) It is more likely to occur in the body of a word than after a prefix, e. g. תִּלְכָּהּ Ps. 119: 43 from תִּלְכָּהּ, but תִּלְכָּהּ Job 38: 24 from תִּלְכָּהּ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הִתְרַשָּׁה Prov. 22: 24 from הִתְרַשָּׁה, Ps. 141: 8 from הִתְרַשָּׁה but הִתְרַשָּׁה Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in ר, e. g. כִּלְהוּ שְׁפָה Ezek. 16: 4, מִיָּאֵן Prov. 14: 10, מִיָּאֵן Prov. 15: 1 (in some editions), מִיָּאֵן Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. דְּבָרִי for דְּבָרִי, בְּדָבָר for בְּדָבָר, חֲזָקִי for חֲזָקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי for מִלְכִּי from מִלְכִּי (מִלְכִּי); מִלְכִּי from מִלְכִּי; מִלְכִּי from מִלְכִּי for מִלְכִּי from מִלְכִּי. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. **יְהוֹקִי** for **יְהוּדִי**, **יְהוֹזָבָב** for **יְהוֹזָבָב**, **יְהוֹזָבָב** for **יְהוֹזָבָב**, **יְהוֹזָבָב** for **יְהוֹזָבָב**.

a. Vav before a guttural follows the rule just given; before **י**, and sometimes before **ה** or **ח** followed by **י**, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus **וְיָדָהוּ**, **וְיָדָהוּ**, **וְיָדָהוּ** and **וְיָדָהוּ**, **וְיָדָהוּ**.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. **בְּיָדָהוּ** for **בְּיָדָהוּ** construct of **בְּיָדָהוּ**, **בְּיָדָהוּ** for **בְּיָדָהוּ**, the Seghols being liable to be changed to Pattahhs by the presence of a guttural **בְּיָדָהוּ** for **בְּיָדָהוּ**.

c. In **וְיָדָהוּ** Gen. 32: 20 for **וְיָדָהוּ** the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. **יָדָהוּ** for **יָדָהוּ**, **יָדָהוּ** for **יָדָהוּ**. If either letter is a guttural, Pattahh is mostly used instead, e. g. **יָדָהוּ**, **יָדָהוּ**. If either letter is **י**, its homogeneous vowel Hhirik is used; if the second letter is **י**, it will rest in Shurek, § 57. 2. (4.), e. g. **יָדָהוּ**, **יָדָהוּ**, but **יָדָהוּ**.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. **אֵלֶּה**, the 2 fem. sing. pret. of verbs **קָטַלְתְּ**, certain jussive and Vav Conversive forms of **לִיחַ** verbs §§ 174. 4, 177. 3, **הוֹיָכָה** § 153. 2, the nouns **נָרָה**, **קָטַטְ** and forms with otiant Aleph.

b. When the penultimate letter is **ה** or **ח**, it in a few instances takes Seghol, as **אֵלֶּה**, **בְּיָדָהוּ**, **בְּיָדָהוּ**. When the final letter is **א**, it either remains otiant, § 16. 1, or requires Seghol, **יָדָהוּ**, **יָדָהוּ**; a penultimate **א** either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, **יָדָהוּ**, **יָדָהוּ** or **יָדָהוּ**, **יָדָהוּ**. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **יָסָבּוּ** for **יָסָבּוּ**, **יָסָבּוּ** for **יָסָבּוּ** (Daghesh-forte disappearing at the end of the word), **יָסָבּוּ** for **יָסָבּוּ**, **יָסָבּוּ** for **יָסָבּוּ** Job 31: 15 for **יָסָבּוּ**.

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel ךֿ or ם may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, כְּבוֹרֵי, תַּכְפִּינָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. תִּשְׁבֵּר, תִּשְׁבְּרָה; קָשָׁה, קָשְׁתָּה; תִּקְטֹל, תִּקְטְלָה, so הִשְׁבֵּר, קָשָׁה, תִּקְטֹל, so הִשְׁבְּרָה, קָשְׁתָּה, תִּקְטְלָה. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיָּנֶכֶת, פָּעַל, סָפָר, וְנִפְּן. from מִיָּנֶכֶס, or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. הִקְטִיל comp. הִקְטִיל.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. *הַלְבֵּן* from *הִלְבֵּן*, *הַלְבֵּן*, *הַלְבֵּן*, *הַלְבֵּן*, and occasionally to its other constituent *i*, e. g. *הַלְבֵּן* from *הִלְבֵּן*, *הַלְבֵּן* from *הִלְבֵּן*. In *הַלְבֵּן* from *הִלְבֵּן* and *הַלְבֵּן* from *הִלְבֵּן*, *a* is the original vowel of the second syllable, of which *ē* and *i* are modifications. The only example of Shurek in a Segholate form is *הַלְבֵּן* Lev. 5: 21.

5. In unaccented syllables *i* and *y* are preferred to *e* and *o* before doubled letters, אֵת, אִי, אֶת; חַדָּשׁ, חֲדָשׁ from הַסֵּב; וְחָצֵב, וְחָצֵב comp. מִקְטָל, חֶךְ, though such forms as חֲפָז, חֲפָז, חֲפָז likewise occur; so צִיאַל but עִיאַל.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, לֵלֶךְ, לָלֶכֶת for בַּלֵּת, הָמָּה, אֵל; אֲחִי, אֵל; אֲחִי, אֵל; אֲחִי, אֵל Ex. 15: 10; רָשָׁע, רָשָׁע Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּלִילָה, מִזְמֹר, אֶלֶּם, אֶלֶּי, אֶלֶּיךָ, אֶלֶּי. But, with these exceptions, they are chiefly found in poetry. The vowels ו and י are mostly attached to words in what is called the construct state, מ, to words

in the absolute; and all of them to the feminine ending ך. Examples of ך: בְּנוֹ Num. 23: 18, 24: 3, 15, חֲדָשׁׁ several times, מִדְּרֹשׁ Ps. 114: 8. Examples of ך: אֶלֶּכְחִי Hos. 10: 11, אֶלֶּכְחִי Gen. 49: 11, ך׃ ibid., גִּנְחֹחִי Gen. 31: 39, בְּשָׁרִי Ps. 110: 4, הֶעָרִי Ps. 114: 8, יִשְׁכֵּחִי Ps. 123: 1, מִנְחֹחִי Ps. 113: 5, נִשְׁחֹחִי ver. 6, מִנְחֹחִי ver. 7, הֶעָרִי ver. 8, מִנְחֹחִי ver. 9, מִנְחֹחִי Isa. 1: 21, נִשְׁחֹחִי Ex. 15: 8, עֶזְרִי Zech. 11: 17, רֶחֱמִי Lam. 1: 1, שְׁחֹחִי ibid., שְׁחֹחִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְלִכִּי־צֶדֶק, גְּבִירַאֲלִי, to certain particles, as בְּלֹחִי, וּלְחֹחִי, בְּלֹחִי, and perhaps to such participial forms as יִשְׁכֵּחִי Jer. 22: 23. Of אֶלֶּכְחִי Ex. 15: 16, אֶרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חֲדָשׁׁ Judg. 14: 18, רֶחֱמִי Ps. 3: 3, 80: 3, Jon. 2: 10, מִנְחֹחִי almost constantly, מִנְחֹחִי Ps. 116: 15, מִנְחֹחִי Num. 34: 5, Ps. 124: 4, מִנְחֹחִי Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, מִנְחֹחִי Job 5: 16, מִנְחֹחִי Ps. 44: 27, 63: 8, 94: 17, מִנְחֹחִי Job 10: 22, מִנְחֹחִי Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לִיחֹ verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. c.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הֶעָרִי Neh. 3: 13 from הֶעָרִי after the rejection of ך by § 53. 2. *b*; בִּית after the softening of ך to *i* becomes בִּית; קְטִיל by the rejection of ה becomes קְטִיל; יָהּ prefixed to proper names is from יָהּ for יָהּ, § 57.2 (4), an abbreviation of יָהּ, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* ך with *i* ך may form *i* ך, or the first *i* may be changed to *iy*, which, upon the reduplication of the ך to preserve the brevity of the antecedent vowel, § 24. 3, becomes *יי*, e. g. עָבְרִי with ים becomes עָבְרִים or עָבְרִים. So, ך before ה forms יָהּ, and before ו forms יָוּ, e. g. עָבְרִי, עָבְרִי; in like manner ו is changed before ו into *uv*, forming וּו, which, by § 56. 3, becomes יָוּ, e. g. מִלְכִּי, by the substitution of וּת for וּת, *I* ך followed by *u* ו forms *iv*, קְטִיל, קְטִיל, פִּדְיוֹ, פִּדְיוֹ, הַמִּסִּי Josh. 14: 8. *E* ך before *i* ך or *u* ו is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes י and יי, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סגִי with י becomes סגִי, and with הוּ סגִי. The same resolution of י occurs before final ה, forming הִי, and by § 61. 2 הִי, thus נגִי with ה becomes נגִי.

a. Grammarians have disputed whether in such words as עֲבָרִים, the point in י is Daghesh-forte or Mappik, § 28, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyōth*, or *ibhriyim*, *malkhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קָיִם, קָיִם.

b. Such forms as מְרִי, מְרִי, מְרִי from מְרִי are only apparent exceptions to the above rules. The word is properly מְרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲבָרִים 2 Chron. 17: 11 from עֲבָרִי and ים, the vowels are kept separate by an interposed א

c. In words of ל"ו formation, such as עֲשֵׂה, עֲשֵׂה, עֲשֵׂה and ה, י, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like עֲשֵׂה) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה, עֲשֵׂה. In such alternate forms as מְרִי from מְרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ח, e. g. חָזַק for חָזַק, חָזַק Prov. 21: 22, חָזַק (also when ח has Hhateph Kamets, e. g. חָזַק Judg. 9: 9), often before ח and ע, particularly if it receives the secondary accent, e. g. חָזַק for חָזַק but חָזַק, rarely before א and ר, חָזַק Gen. 14: 10, חָזַק Neh. 9: 18, 26 but חָזַק Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) חָזַק but חָזַק, חָזַק but חָזַק, once before the liquid ל, e. g. חָזַק Ex. 33: 8 for חָזַק, and once before נ, e. g. חָזַק for חָזַק.

c. In **וְאֶתְּרָא** 1 Sam. 28: 15 and the combination **וְאֶתְּרָא** a similar change takes place after a guttural to prevent the repetition of the vowel *ā*; so in **וְדִשְׁלֹה** Ps. 20: 4, and **וְאֶתְּרָא** after the liquid *l*.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, **מִלֶּה** for **מִלֶּה**, **לֶרֶב** for **לֶרֶב**, **אֶרֶץ** for **אֶרֶץ**, but **בְּרִיחַ**, **שָׁמַיִם**; only before *י*, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, **אֶינִי**, **הֵינִי**. Rarely in other cases **יְרֵכָם** for **יְרֵכָם**, where the change is facilitated by the preceding *י*.

b. The assimilation to (,) occurs in a few cases after a guttural with *ה* prefixed, e. g. **הָיָה** for **הָיָה**, **הָיָה** for **הָיָה**; and in **אֶרֶץ** (from **אֶרֶץ**) uniformly after Kamets **הָאֶרֶץ**, **בְּהָאֶרֶץ**, **וּבְהָאֶרֶץ**.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are **יִשָּׁב** and **יִשְׁבֵּן**.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. **הַשְּׂמִיר**, **הַשְּׂמִיר**; **וַיֵּשֶׁב**, **וַיֵּשֶׁב**; **וַיֵּשֶׁב**, **וַיֵּשֶׁב**.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. **קָטַל**, **קָטַל**, **לָקַח**, **לָקַח**, occasionally *ē*, e. g. **וַיֵּלֶךְ**, **וַיֵּלֶךְ**, **וַיֵּלֶךְ**, rarely *ō*, e. g. **וַיֵּלֶךְ**. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, **מְלָכִים** from **מֶלֶךְ**, **מְלָכֹת** from **מֶלֶכֶת**.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

This occurs only with (.) or (..) in certain forms of ל"ו verbs, e. g. נִשְׁתַּחֲוֶה from תִּשְׁתַּחֲוֶה, נִרְצֶה for נִרְצֶה, 1 Sam. 21: 14 for נִרְצֶה, נִשְׁתַּחֲוֶה for נִשְׁתַּחֲוֶה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. נִרְצֶה for נִרְצֶה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבַר, דָּבַר; מִלָּה, מִלָּה; מִקְדָּשׁ, מִקְדָּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *i*, מִרְיָן const. מִרְיָן, מִרְיָן const. מִרְיָן, מִרְיָן but מִרְיָן; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (חִיכָה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent. § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מִזְרָח, מִזְרָח; דָּרִי, דָּרִי.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. נִבְרָא, נִבְרָא; הוֹשֵׁב, הוֹשֵׁב; מִשְׁכָּן, מִשְׁכָּן; מִשְׁכָּן, מִשְׁכָּן.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דְּבָרִיכֶם, דְּבָרֵיכֶם by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. קָמְנָה from תִּקְטִילָה; קָמְנָה from תִּקְטִיל; קָטַל from קָטַלְתִּי; קָטַל from קָטַלְתִּי. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכּוֹ from מִלְכָּה; סִרְרוֹ from סִרְרָה.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַלְתָּ and קָטַלְתָּה from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19:15 from מִדְּבָר, הִשְׁמַלְתָּה Ezek. 8: 2 from הִשְׁמַל.

(c) If it be a long vowel, it may be rejected, as רָקַטְתָּ from רָקַט, שָׁמַ from שָׁם, or retained either unaltered, as מִשְׁכָּן from מִשְׁכֵּן, or with a change of quality from pure to diphthongal or the reverse, מִחוּסָה from מִחוּס, נָכוֹג from נָכוֹגְתִּי, הִקְמַטְתָּ from הִקְמַט, פָּלַטְתָּ from פָּלַט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\breve{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\breve{e}
	<i>pure</i>	\bar{i}	\breve{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\breve{o}
	<i>pure</i>	\bar{u}	\breve{u}

PART SECOND.

E T Y M O L O G Y.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, הָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַשׁ to *lay waste* comp. בָּרַשׁ; וָלָאָה to *burn* comp. וָלָאָה; סָרַחַח a *branch* comp. סָרַחַח; טָרַחַח thoughts comp. טָרַחַח; שָׁרַחַח a *sceptre*, comp. שָׁרַחַח; טָרַחַח tranquil comp. טָרַחַח; פָּרַשׁ to *spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רָעַשׁ to *be fresh* composed of רָעַשׁ and רָעַשׁ; קָלַחַח a *certain one* = קָלַחַח; אָרַחַח a *frog* from אָרַחַח to *leap* רָחַח (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates גָּזַח, גָּזַח, גָּזַח, גָּזַח, גָּזַח, גָּזַח, have in common the two letters גָּז with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב *father*, אָח *brother*, אָמ *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, and

that the triliterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַל, קָטַל, קָטַל.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixes.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׂמוֹת *names*), and particles (קְצֵימִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		FLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou m.	אַתָּה	Ye m.	אַתָּם
{ Thou f.	אַתָּה, אַתָּה	Ye f.	אַתָּה, אַתָּה
3. { He	הוּא	They m.	הֵם, הֵמָּה
{ She	הִיא	They f.	הֵן, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 23, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אָנֹכִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אָ without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אָ without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ך, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21: 16, 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hi* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hi* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi רִי Ruth 1: 13 and רִי 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם or הֵן §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אַתָּה, אַתְּ. The plurals of the second and third persons were originally אַתְּם, הֵם, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. רִי, רִי. The vowel *u* however, which in the plurals of masculine nouns has been converted into *i*, has in the pronouns undergone a still further modification into the diphthongal *ē* הֵם or *ē* אַתְּם. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called כְּנִיּוֹת *cognomina*; the first person is דְּבַר the speaker, the second נִכְנָח present, the third נִכְנָח hidden or absent.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ך	ם	ן
2. { <i>Masc.</i>		ך		ם
{ <i>Fem.</i>		ך		ן
3. { <i>Masc.</i>		הו	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural הם, הן, הם, הן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֵה	<i>this.</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ך.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	Masc.	Fem.	Com.
SING. <i>this or that</i>	הַזֶּה	הַזֵּה	הַזֶּה

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is הַזֶּה, which may be employed as a separate word, or may be shortened to a prefix ה with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ה takes the vowel (ֿ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (ֿ) before ם Judg. 6: 17, and twice (ֿ) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. *אֲשֶׁר שָׁלְחֵהוּ* *who he sent him*, i. e. whom he sent, *אֲשֶׁר זָרְעוֹ* *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb *שָׁם* *there*, e. g. *שָׁם—אֲשֶׁר* *where*, *שָׁמָּה—אֲשֶׁר* *whither*, *מִשָּׁם—אֲשֶׁר* *whence*.

a. The prefix *ש* occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word *בְּשֵׁם* Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition *ב*, the relative *ש* and the particle *שֵׁם* *for that also*; but the most recent interpreters derive it from the verb *שָׁגַג* *to err*, and translate *in their erring*.

b. *אֲשֶׁר* or *ש* is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns *מִי* *who?* or *whoever* relating to persons, and *מָה* *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of *מה* is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed *מה* and the following letter is doubled, e. g. *מַה־שְּׂמֹךְ* Ex. 3: 13. Before the stronger gutturals *ה* and *ח* it also commonly receives (.), e. g. *מַה־הָיָה* Ps. 39: 5, *מַה־הָשָׂאֲתִי* Gen. 31: 36. Before the weaker gutturals *א*, *ע* and *ק*, it commonly takes (.), e. g. *מַה־אָּלַה* Zech. 1: 9, *מַה־עָבַדְךָ* 2 Kin. 8: 13, *מַה־רָּאִיתָם* Judg. 9: 48. Before *ה*, *ח* and *ע* with Kamets it takes (.), § 63. 1. a, e. g. *מַה־הָיָה* Ex. 32: 1, *מַה־הָשָׂאֲתִי* Gen. 20: 9, *מַה־עָשִׂיתָ* ib.; and occasionally before other letters especially when it has a disjunctive accent *מַה קוֹל* 1 Sam. 4: 14,

מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4: 2, מִיָּלֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵל to the pronoun זֶה, זֹאת, thus אֵל זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵל לָזֹאת *for what? why?* Jer. 5: 7.

3. The words אֶלְמִי אֶלְמִי which are always used in combination, or contracted into one אֶלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δσιν*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִיָּיִם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	„ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּיּוּ) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּיּוּ); one in which He takes the place of the third radical, a Lamedh He (פִּיּוּ); one whose second and third radicals are alike an Ayin Doubled (פִּיּוּ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִבְּלָה *to steal*, Ni. *to be stolen*; נִכְּתָב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִתְּכַף *to hide*, Ni. *to hide one's self*; נִתְּכַף *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִתְּכַף Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ *to counsel*, Ni. *to take counsel together*; לָחָם Ni. *to fight*, μάχεσθαι, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self*; רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מְצַט *to be few*, Pi. *to be very few*; רָדַף *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; כָּתַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near*; שִׁחָה Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, *חָטָא* to sin, Pi. to free from sin, expiate, *סָבַל* to stone, Pi. to free from stones.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בֹּא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *חָיָה* permit to live Ex. 22: 17, Deut. 20: 16, *סָבַח* perhaps permit to suffer Ex. 22: 21, *פָּדָה* permit to be redeemed Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מִתְּקָה* Hi. to be sweet, prop. to cause sweetness; *מִתְּכִל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *מִתְּבַר* Hi. to be brave, prop. to act bravely; *זָקַן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשִׂיר* Hi. to enrich and to grow rich; *מִתְּבַר* Hi. to make fat and to become fat (comp. Eng. fatten).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָחַה* K. to extend or to bend, trans. and intrans., Hi. id, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of turning aside, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָצַח* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *צָדַק* Pi. *to justify*, Hith. *to justify one's self*; *הָשַׁח* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הָלַח* Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; *הָבִיחַ* Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, *פָּתַח* Pi. *to open*, Hith. *to open for one's self*; *נָחַל* Hith. *to inherit (for one's self)*; *הִנִּיחַ* Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, *קָשַׁר* Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; *רָאָה* to see, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal *שָׁכַח* *to forget*, Hith. *to be forgotten*; *נָפַשׁ* Pi. *to atone*, Hith. *to be atoned*; *עָרַךְ* Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, *מָכַר* Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, *קָדַשׁ* Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *צָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *טָבַל* Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, *בָּשַׁל* Pi. *to cook* (food), Hi. *to ripen* (fruit); *כָּרַךְ* Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), *הִצִּיחַ* Pi. *to break the bones* (*הִצִּיחַ*), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); חָטַף Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּסַס *to be pale*, נָגַשׁ *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; קָצַץ *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָהַד *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָנָה *to wait for* is used in the Piel except the participle which is Kal; יָסַד *to adl* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּרַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּשַׁט *to cleave asunder*, גָּלַח *to uncover*, הָלַח *to be sick*, יָדַע *to know*, יָצַד *to bring forth*, בָּסַד *to visit*, רָם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, שָׁרַף K. *to break the neck* (שָׂרָף); שָׁטַר K. *to tilth* (שָׂטַר ten); לָבַן *to make bricks* (לֶבֶן); נָלַם Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵב); בָּרַךְ Pi. *to act as priest* (כֹּהֵן); בָּנָה Pi. *to build a nest* (בֵּית); חָרַב Pu. part. *square* (חָרֵב four); חָרַב Pu. *almond-shaped* (חָרֵב); מָחַל Pu. *died scarlet* (מָחַל); חָלַה Hi. *to snow* (חָלָה); חָלַה Hi. *to give ear* (אָז); חָלַה Hi. *to snare* (פָּח); חָלַה Ho. *to be salted* (חָלָה); חָלַה Hith. *to make one's self a Jew* (חָלַה); חָלַה Hith. *to*

supply one's self with provision (צִיד). A verbal form may occasionally arise even from an adverb, נִחַלְאָר, Ni. part. *removed far away* (נִחַלְאָר), or an interjection, וִיחִי Hi. *and he stilled* (חִשׁ חֹשׁ).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן <i>to be old.</i>	הָבַד <i>to hew.</i>	טָמֵא <i>to be unclean.</i>
רָצַח <i>to delight.</i>	טָהַר <i>to be clean.</i>	יָבֵשׁ <i>to be dry.</i>

רָחַם <i>to fear.</i>	מָלֵא trans. or intrans. (Esth. מָלֵא <i>to thirst.</i>	
כָּבֵד (Isa. 24: 20 (כָּבֵד) <i>to</i>	7:5 מָלֵא trans.) <i>to fill</i>	קָמַל (Isa. 33: 9 (קָמַל) <i>to wither.</i>
<i>be heavy.</i>	<i>or be full.</i>	
יָשָׁר <i>to be right.</i>	מָוֶה <i>to die.</i>	שָׂנֵא <i>to hate.</i>
לָבַשׁ and לָבַשׁ <i>to put on.</i>	נָפַל <i>to fade.</i>	נָשַׁל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אַהֵב <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אַשָׁם <i>to be guilty.</i>	חָשַׁר <i>to blush</i> (distinguished from חָסַר <i>to dig</i>).	קָרַב <i>to come near.</i>
בָּצַח <i>to swell.</i>		רָעַב <i>to be hungry.</i>
גָּבַר <i>to prevail.</i>		שָׂבַע <i>to be sated.</i>
גָּבַל <i>to be or become great.</i>	רָעַה <i>to be weary.</i>	שָׂמַח <i>to rejoice.</i>
הִבַּח <i>to cleave to.</i>	רָשַׁשׁ <i>to possess.</i>	שָׁכַח <i>to forget.</i>
הִשָּׁן <i>to grow fat.</i>	נָחַם <i>to be pleasant.</i>	שָׁכַן <i>to dwell.</i>
הִחַל <i>to cease.</i>	נָחַם <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
הִזָּן <i>to be leavened.</i>	צָלַח <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
הִלָּם <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אֹרַח <i>to shine.</i>	יָכַל <i>to be able.</i>	רָב (Ps. 18: 15 (רָב) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	רָשַׁח <i>to snare.</i>	
טֹב <i>to be good.</i>	נָזַל (see § 86. a) <i>to flow.</i>	שָׁבַל (Gen. 43: 14 (שָׁבַל) <i>to be bereaved.</i>
יָרַח <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ה of the prefixed syllable will be transposed with it, הִשְׁתַּחֲבִּיל, הִשְׁתַּחֲבִּיל. If the first radical be צ, the ה will be transposed,

and in addition changed to ט, e. g. הִצְטִיחַ. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִצְטִיחַ, הִצְטִיחַ, הִצְטִיחַ.

a. In one instance הִצְטִיחַ Jer. 49: 3 ת remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 שִׁשְׁמִים, elsewhere שִׁשְׁמִים; ת is likewise assimilated to the sibilant ש in the only Hithpael form in which that letter is the initial of the root שִׁשְׁמִים Isa. 1: 16; in the Aramæan הִצְטִיחַ the ת is transposed and changed to ד. In one instance הִצְטִיחַ Judg. 19: 22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial ש of two verbs שִׁשְׁמִים, שִׁשְׁמִים, and the initial ש of two שִׁשְׁמִים, שִׁשְׁמִים. It is assimilated to the ש of שִׁשְׁמִים, which occurs but twice in the Hithpael, to the ש of שִׁשְׁמִים, which only occurs once and in one instance to ד, viz. שִׁשְׁמִים Isa. 33: 10 but שִׁשְׁמִים Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

Active	1. Kal	2. Piel	3. Hiphil
Passive		Pual	Hophal
Middle	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ת prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ת have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ת merely supporting the vowel, like the corresponding נ in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutila*, *kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, הִצְטִיחַ and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *ī* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or *Kal* species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, § 76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ק, which, with its Dagheshe-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them.

e. g. Pi. שָׁרַץ *to uproot* and שָׁרַץ *to take root*; Pi. קָיָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָיָם, in a physical sense, *to raise up*; Hi. הָיָה *to cause to rest, to set down*, and הָיָה *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual הִנָּחֵל Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal הִנָּחֵל; Niphal of Hithpael הִתְפַּאֵל Ezek. 23: 48, הִתְפַּאֵר Deut. 21: 8, הִתְפַּאֵר Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive הִנָּחֵל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ה, § 82. 2, thus, הִנָּחֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which ה will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ה in order to give full effect to the reduplication; thus הִנָּחֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three נָחַץ, נָחַץ, נָחַץ take Hholem, and two נָחַץ and נָחַץ take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָחַץ, נָחַץ, and נָחַץ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

נָחַץ to mourn.	נָחַץ to come near.	*נָחַץ to be attentive.
*נָחַץ to learn.	נָחַץ (intrans.) to fall off.	נָחַץ to lie down.
*נָחַץ to be strong.	נָחַץ to kiss.	נָחַץ to rage or tremble
*נָחַץ to be angry.	*נָחַץ to be poured.	*נָחַץ to be wet.
*נָחַץ to become vain.	נָחַץ (§ 86. b.) to ascend.	נָחַץ to ride.
נָחַץ to be strong.	נָחַץ to love.	*נָחַץ to spread.
נָחַץ to be wise.	נָחַץ to smoke.	*נָחַץ to rot.
נָחַץ to be dark.	*נָחַץ to be removed.	נָחַץ to lie down.
*נָחַץ to be foolish.	*נָחַץ to be righteous.	נָחַץ to rule.
נָחַץ to learn.	נָחַץ to be lightly esteemed.	*נָחַץ to be complete.
נָחַץ to be sweet.		*נָחַץ to grow fat.

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

הָיָה <i>to deal treacherously.</i>	הָיָה <i>to be hot.</i>	נָשָׁךְ <i>to bite.</i>
הָיָה fut. \bar{o} , <i>to tear</i> , fut. \bar{a} , <i>to resolve.</i>	הָיָה <i>to be gracious.</i>	עָלָה <i>to do.</i>
הָיָה (mostly fut. \bar{e}) <i>to go.</i>	*הָיָה fut. \bar{o} , <i>to plough</i> , fut. \bar{a} , <i>to be silent.</i>	פָּשַׁט <i>to strip off.</i>
וָלַח <i>to curse.</i>	נָחַה <i>to tear.</i>	קָמַח fut. \bar{o} , <i>to cut off</i> , fut. \bar{a} , <i>to be short.</i>
*הָבַח <i>to bind.</i>	יָצַח <i>to form.</i>	שָׁחָה <i>to rest.</i>
*הָבַח fut. \bar{o} , <i>to subdue</i> , fut. \bar{a} , <i>to be weak.</i>	קָלַח <i>to trespass.</i>	הָמַח <i>to be finished.</i>
	נָחַה <i>to flee.</i>	
	נָחַה <i>to vow.</i>	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יָחַד, יָחַד.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטֵל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הָ where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (קָטַל).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is רָ , which, appended to the masculine, would give רָבָרָ , a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ר is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, רָבָרָ .

2 *masc.* The appended רָ is derived from רָבָרָ .

2 *fem.* רָ from רָבָרָ .

1 *com.* רָ changed from רָ of רָבָרָ ; compare the similar relation of the suffixes רָ , רָבָ to the pronouns רָבָרָ , רָבָ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal כ or ך preceded by the vowel א . The full ending כָּא is still found in a very few instances, § 86. *b.* generally the ך is dropped § 55. 2. *a.*

2 *masc.* כָּא from רָבָרָכָא .

2 *fem.* כָּא from רָבָרָכָא .

1 *com.* כָּא from רָבָרָכָא .

Future or Imperfect (רָבָרָ).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed רָ is from רָבָרָ ; the vowel א , which distinguishes the masculine pronoun, is changed to the corresponding semivowel ר , and this at the beginning of words becomes רָ , § 56. 2.

3 *fem.* רָ , the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed רָ is from רָבָרָ , רָבָ , from the latter of which is derived the appended רָ of the feminine.

1 *com.* The prefixed רָ is from רָבָרָ .

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns רָבָרָ , רָבָ , denoted by רָבָ appended to the singular, the 2 *fem. sing.* termination רָ being dropped as superfluous.

1 *com.* The prefixed רָ is from רָבָרָ .

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ו in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹר fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְיֻזָּל intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ו prefixed in several of the species is from the indefinite pronouns הוּא or הִיא.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ו which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִקְטֹל for יִקְטֹל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִקְטֹל for יִקְטֹל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. אֶקְטֹל, אֶקְטֹל.

(2) Terminations consisting of a vowel, viz., ו, and י of the feminine singular and י of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of () in the imperative, e. g. קְטֹל, קְטֹל but קְטֹל. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קְטֹל for קְטֹל, קְטֹל from קְטֹל, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ה, ה, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to () in the preterite, and from י to () in the future, קְטֹל, קְטֹל, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, קְטֹל.

(4) Terminations consisting of a mixed syllable ה, ה, ה occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, קְטֹל from קְטֹל.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* **PRETERITE.** Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, גָּרַח, גָּרַח, גָּרַח, גָּרַח. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. מָרַח, מָרַח, מָרַח. The words נָזַח Judg. 5: 5, נָזַח Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַח *flowed*, in which case the second must be added to the list of forms with Dagghesh-forde emphatic, § 24. *c.* by Gesenius as Niphal preterites from נָזַח *shook*, comp. נָזַח Gen. 11: 7, נָזַח Am. 3: 11 from נָזַח בָּלָל.

b. **SING. 3 fem.** The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַח Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and שָׁזַח Ezek. 46: 17 from שָׁזַח. The vowel letter א is once written in place of ה, אָזַח Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָחַח from which the termination is taken, אָחַח Mal. 2: 14, אָחַח Jer. 17: 4; so in other species besides Kal, אָחַח Gen. 31: 30, אָחַח Job 38: 12 *K'thibh*, אָחַח Ps. 73: 27. In the last example the ה of the root is united by Dagghesh-forde with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter אָחַח Job 23: 17, אָחַח Ps. 89: 45, אָחַח Isa. 16: 10, אָחַח Ex. 5: 5, אָחַח Ezek. 28: 8, אָחַח Gen. 19: 19, אָחַח Jer. 49: 37.

2 fem. The full termination הַי of אָחַי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, אָחַי Ezek. 16: 22, and repeatedly in the same chapter, אָחַי Ruth 3: 3; so in other species אָחַי Jer. 3: 5, אָחַי Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, אָחַי Ps. 140: 13, Job 42: 2, אָחַי 1 Kin. 8: 48, אָחַי Ezek. 16: 59; and perhaps אָחַי Ps. 16: 2 may in like manner be for אָחַי.

PLUR. 3 com. The full ending הַי only occurs in אָחַי Deut. 8: 3, 16, אָחַי Isa. 26: 16, and אָחַי Isa. 29: 21 from אָחַי, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb אָחַי which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, אָחַי Josh. 10: 24, אָחַי Isa. 28: 12. The forms of similar

appearance נָשָׂא Ps. 139: 20, רָגַשׁ Jer. 10: 5, are in reality of different character as the *N* is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אָרָא 1 Sam. 13: 19, קָבַל Esth. 9: 27, שָׁפַח Deut. 21: 7, הָיָה Josh. 18: 12. 14. 19, שָׁפַח Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָרָא etc. שָׁפַח etc.; the K'ri has substituted אָרָא, אָפַח etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle *ō* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַחְתָּהּ Am. 4: 3, הָ, is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ו it combines with the ו of this person by Daghesh-forte, נָשָׂא Gen. 34: 16, נָשְׂעָה 2 Chron. 14: 10, נָשָׂה Judg. 19: 13.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּנֶה Isa. 33: 1, though not invariably, שָׂבַח and שָׁבַח, and בָּשַׂח and בָּשָׂח, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, קָלָה Gen. 36: 31, קָסַם Ezek. 21: 26. 28. 34, קָבַר Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו, e. g. בָּנֶה Isa. 48: 8 but שָׂבַח Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁלַח 1 Kin. 1: 21 *et passim* and שָׁעַל Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִבְהִיחָה Deut. 11: 22, הִבְהִיחָה Ex. 29: 29, הִקְרִיחָה Ex. 36: 2, הִקְרִיחָה Ezek. 21: 16, הִבְעִיחָה Lev. 20: 16, הִשְׁחִיחָה, הִרְאָה, הִרְאָה Jer. 31: 12, הִשְׁחִיחָה Ezek. 16: 5, הִשְׁחִיחָה Lev. 15: 32. The prep. ל is invariably prefixed to infinitives of this description with the exception of שָׁחַח Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. *FUTURE.* 3 *masc.* The Hholem is commonly written without Vav, though often with it, רָחַב and רָחַב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, רָחַב Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶחָד Hos. 8: 12; in רָחַב Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, רָחַב Prov. 8: 15, הִלְבֵּד Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek הִשְׁעִיחָה Ex. 18: 26, הִשְׁעִיחָה Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 רָחַב.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְהִיחָה Deut. 33: 16, הִבְהִיחָה Job 22: 21, paragodic הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הִבְהִיחָה 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending הִבְהִיחָה, comp. §§ 168. 1, 171. 1.

2 fem. ך is sometimes added to the long vowel with which this person ends תרדבין Ruth 2: 8, תרדבין Ruth 3: 4, תרדבין 1 Sam. 1: 14, תרדבין Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תרדבין Isa. 57: 8.

1 com. אסס Ps. 139: 8, though by some grammarians referred to סס, is probably for אסס from סס, the liquid ל being excluded, and Dagghesh-forse conservative inserted in the previous letter, § 53. 3.

PLUR. 2 masc. and 3 masc. The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תרדבין Ruth 2: 9, תרדבין Josh. 24: 15, תרדבין Ex. 9: 29, תרדבין Josh. 4: 6, תרדבין Ps. 104: 28, תרדבין 1 Sam. 2: 22, Josh. 2: 8, תרדבין Deut. 11: 22, תרדבין Jer. 21: 3; so in other species, תרדבין Job 19: 23, תרדבין Job 21: 24, תרדבין Gen. 32: 20 and תרדבין Ps. 58: 2, תרדבין 2 Kin. 6: 19, תרדבין Mic. 2: 8, תרדבין Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer תרדבין Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; possibly however, ך may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination תרדבין Dan. 8: 22, תרדבין Gen. 30: 38, תרדבין 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed ת תרדבין Jer. 49: 11, תרדבין Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. תרדבין Hos. 14: 1. The assumption that the 3 fem. plur. is used for the 3 fem. sing. in תרדבין Ex. 1: 10, תרדבין Job 17: 16, תרדבין Isa. 28: 3, תרדבין Isa. 27: 11, תרדבין Judg. 5: 26, is unnecessary; in the first passage תרדבין, the subject of the verb, is used in a collective sense, *wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where תרדבין may be the suffix with Nun epenthetic in place of the more usual form תרדבין *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ך is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination תרדבין, particularly when there are other vowel letters in the word, תרדבין Gen. 27: 1, תרדבין Gen. 30: 38, תרדבין Gen. 33: 6, תרדבין Ezek. 3: 20, תרדבין, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Dagghesh-forse with the affix תרדבין Ezek. 17: 23, תרדבין Ezek. 32: 16, or without Dagghesh, § 25, תרדבין Ruth 1: 13, תרדבין Isa. 60: 4, תרדבין Ps. 71: 23 in most editions. So in the fem. plur. imperative, תרדבין Gen. 4: 23.

§ 89. **IMPERATIVE. Sing. masc.** The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. **קָמֵר**, yet not always, **קָמֵרְךָ** and **קָמֵרְכֶם**; before Makkeph it is shortened to Kamets Hhatuph **קָמֵרְךָ** Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in **קָמֵרְךָ** Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhrik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, **קָמֵרְךָ** Judg. 9: 10, **קָמֵרְכֶם** Ezek. 32: 20 (but **קָמֵרְכֶם** Ex. 12: 21, for the Methegh see § 45. 2), **קָמֵרְךָ** Zeph. 3: 14, **קָמֵרְךָ** Mic. 1: 16, and (with ו retained in the K'thithb) **קָמֵרְךָ** 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, **קָמֵרְךָ** Zech. 7: 9, **קָמֵרְךָ** Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshe-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as **קָמֵרְךָ** Isa. 47: 2, **קָמֵרְךָ** Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ו is dropped in **קָמֵרְכֶם** Gen. 4: 23, § 61. 2; occasionally ו is not written though the vowel remains, **קָמֵרְכֶם** Ruth 1: 9, **קָמֵרְכֶם** Ruth 1: 20.

§ 90. **PARTICIPLES. Active.** The Hholem of the first syllable is written indifferently with or without Vav, **בֹּנֶה** and **בֹּנֶהוּ**, mostly without when additions are made to the word. In **בֹּנֶהוּ** Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except **בֹּנֶהוּ** 2 Kin. 8: 21; it is shortened to Seghol **בֹּנֶהוּ** Isa. 41: 7, upon the recession of the accent, and to Pattahh **בֹּנֶהוּ** Deut. 32: 28. **בֹּנֶהוּ** Ps. 16: 5 and **בֹּנֶהוּ** Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhrik in place of Tsere. The former is the Hiph. fut. of the verb **בָּנָה**, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of **בָּנָה**, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet **בֹּנֶהוּ** fading, **בֹּנֶהוּ** desolate, **בֹּנֶהוּ** strong; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, **בֹּנֶהוּ** full, **בֹּנֶהוּ** old, **בֹּנֶהוּ** afraid.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, **בֹּנֶהוּ** and **בֹּנֶהוּ** wearing, **בֹּנֶהוּ** and **בֹּנֶהוּ** dwelling, **בֹּנֶהוּ** trusting; there are occasional instances of the same thing in transitive verbs, **בֹּנֶהוּ** remembering, **בֹּנֶהוּ** holding. The last vowel is with few exceptions as **בֹּנֶהוּ** Deut. 32: 34, **בֹּנֶהוּ**, **בֹּנֶהוּ** written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramaic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יָלְדָה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִלְדָהּ Jer. 22: 23, שָׁלְחָהּ Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלְדָה Gen. 17: 19, and with ׀ *paragogic* אֹלְדָה Hos. 10: 11 or in the K'thibh יֹלְדָהּ Ezek. 27: 3.

2 *masc. plur.* שֹׁתְתוּיָם Ezek. 8: 16, the Hithpael participle of שָׁתָה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for שֹׁתְתוּיָם the proper plural of the participle.

3 *plur.* יֹסְפִינִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָדַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle יֹסְפִינִי and the preterite יִסְפִּינִי; and Ewald changes the text to יֹסְפִינִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be יֹסְפִינִי. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have נִגְזַר Jer. 50: 23 with Seghol under the prefixed Nun for נִגְזַר.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְזַר Gen. 31: 30, נִגְזַר Judg. 11: 25, נִגְזַר 1 Sam. 2: 27, נִגְזַר 2 Sam. 1: 6; of the longer form given in the paradigm הִנְחִיךָ Jer. 32: 4, which once appears with prosthetic ׀ in place of הִנְחִיךָ Ezek. 14: 3 אֲנִי, § 53. 1. a. The construct infinitive usually has Tsere הִנְחִיךָ Ezek. 16: 36, but is in one instance הִנְחִיךָ Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנְחִיךָ 1 Kin. 20: 39, הִנְחִיךָ Deut. 4: 26. The prosthetic הִנְחִיךָ is commonly retained after prefixed prepositions הִנְחִיךָ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִנְחִיךָ Prov. 24: 17, comp. הִנְחִיךָ Dan. 11: 34, three times in הִנְחִיךָ Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִנְחִיךָ) but הִנְחִיךָ 2 Sam. 17: 17, and in הִנְחִיךָ Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הָשִׁיר Job 34: 22, הָשִׁיר Judg. 9: 38, הָשִׁיר Eccles. 7: 26, rarely to Pattahh, הָשִׁיר Job 18: 4. In the Imperative הָשִׁיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הָשִׁיר Ezek. 21: 29, הָשִׁיר Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אָשִׁיר Ezek. 20: 36, 1 Sam. 12: 7, אָשִׁיר Ezek. 14: 3, אָשִׁיר but אָשִׁיר.

PLUR. *fem.* Tsere rarely remains in the second syllable הָשִׁיר Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הָשִׁיר Jer. 24: 2, so with a pause accent, הָשִׁיר Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הָשִׁיר Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards הָשִׁיר Isa. 43: 9, Joel 4: 11, הָשִׁיר Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הָשִׁיר *contemptible*, is in form a Niphal participle from the noun הָשִׁיר *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הָשִׁיר Ezek. 28: 23, and the passive form הָשִׁיר the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In הָשִׁיר Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הָשִׁיר Ps. 38: 11, הָשִׁיר Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הָשִׁיר Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הָשִׁיר is a separate word, and is the imperative of הָשִׁיר *to give*, though this is always elsewhere pointed *הָשִׁיר*. In הָשִׁיר Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence *ō* under the first letter) of הָשִׁיר, which reduplicates the last syllable of הָשִׁיר = *רָשָׁה* § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* הָשִׁיר 1 Sam. 21: 3, הָשִׁיר Isa. 40: 24, הָשִׁיר Ps. 77: 18, הָשִׁיר Isa. 10: 13 *fut.* הָשִׁיר Hos. 13: 3 *inf. abs.* הָשִׁיר and הָשִׁיר Isa. 59: 13, *inf. const.* הָשִׁיר Am. 5: 11, *part.* הָשִׁיר Job 9: 15, הָשִׁיר Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הָשִׁיר Gen. 41: 51. The second syllable has

Seghol in **הָרַר** (in pause **הָרַר**), **בָּשָׂר** (twice **בָּשָׂר**), Pattahh in **אָזַל** (**אָזַל** in pause), **חָזַק**, **פָּלַג**, **קָדַשׁ**, **קָדַם**, **טָלַם** (in pause **טָלַם**: Isa. 19: 21), **שָׁפַךְ**, and before Makkeph in **לָמַד**, **כָּלַט** (**כָּלַט** in pause); *a* appears likewise in the pausal form **קָבַץ** Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of **פָּלַג** Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, **קָבַץ** Deut. 30: 3, **כָּהַשׁ** Ex. 13: 2, **רָשַׁם** Deut. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. **רָשַׁר** Ps. 118: 18, **קָנָה** 1 Kin. 19: 10, **רָעַה** Ex. 21: 19, **בָּרַךְ** Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, **אָמַר** Jer. 12: 17, **לָמַד** Jer. 32: 33, **כָּלַט** Jer. 39: 18, **כָּבַץ** Mic. 2: 12, **טָלַם** Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite **נָאץ** 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in **חָזַץ** Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, **הָרַר** Isa. 59: 13, or on the recession of the accent **צָחַק** Gen. 39: 14, 17, and in one instance besides, **לָחַם** Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, **רָשְׁתִּי** Lev. 26: 18, **וַיִּמְלֵךְ** Ps. 147: 1, **טָבַעַר** Isa. 6: 13, **צָדַקְתִּי** Ezek. 16: 52.

e. FUTURE SING. 1 com. *a* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in **אָזְרִיה** Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *y*, in **וַיִּאֲסֹף** Zech. 7: 14 for **וַיִּאֲסֹפִי**, § 60. 3. *c*.

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, **הִרְגִּיתִּי** Isa. 13: 18, but **הִרְגִּיתִּיךְ** Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *u*, which is preferred before a doubled consonant **טָבַעַר**, § 61. 5, and Hophal *o* before concurrent consonants **הִתְבַּחַרְתִּי**. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, **כָּהַר** Ezek. 16: 4, **שָׁהַר** Nah. 3: 7, **פָּהַר** Ps. 72: 20, **כָּסַה** Ps. 80: 11, Prov. 24: 31, **יִתְבַּחַרְךָ** Ps. 94: 20, **מָהַר** *passim*. This seems to furnish the best explanation of the disputed words **הִרְצִיחִי** or **הִרְצִיחִי** Ps. 62: 4, **הִקְצִיחִי** Ps. 101: 5 *K'ri*, **הִתְקַצֵּחִי** Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Dagghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *o* not *ā*. Others think that **הִתְקַצֵּחִי** is the Kal future for **הִתְקַצֵּחִי**, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali **הִתְקַצֵּחִי** is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Pa 101: 5 the K'thibh is מְשַׁחֵם an active Poel form, *slandering*.

b. The vowel *ā* of the first syllable is occasionally written with Vav, מְשַׁחֵם Ezek. 16: 34, מְשַׁחֵם Ps. 78: 63, מְשַׁחֵם Judg. 18: 29, 13: 8, Job 5: 7, מְשַׁחֵם Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה appended to the preterite is found in מְשַׁחֵם Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in מְשַׁחֵם Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם; in a few instances the initial מ is omitted, מְשַׁחֵם Ex. 3: 2 for מְשַׁחֵם, מְשַׁחֵם 2 Kin. 2: 10 for מְשַׁחֵם (with Daghesht-forse euphonic) Ezek. 21: 15, 16, מְשַׁחֵם Eccles. 9: 12 for מְשַׁחֵם, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* PRETERITE. The first vowel is usually Hhrik but occasionally Seghol, e. g. מְשַׁחֵם 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once מ is prefixed instead of ה, מְשַׁחֵם Isa. 63: 3; in Isa. 19: 6 מְשַׁחֵם is not a double Hiphil with both מ and ה prefixed, but is a denominative from מְשַׁחֵם, a derivative of מְשַׁחֵם, which does not indeed occur in its simple form but is justified by the analogy of מְשַׁחֵם from מְשַׁחֵם. ה takes the place of ה in מְשַׁחֵם Hos. 11: 3; so likewise the future מְשַׁחֵם Jer. 12: 5, and participle מְשַׁחֵם Jer. 22: 15, though the corresponding preterite is מְשַׁחֵם Neh. 3: 20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. מְשַׁחֵם 1 Sam. 12: 24, but in every other place מְשַׁחֵם. So inf. const. מְשַׁחֵם 1 Sam. 1: 6; fut. מְשַׁחֵם Lev. 27: 14, מְשַׁחֵם 2 Kin. 10: 5, מְשַׁחֵם 1 Sam. 1: 7; part. מְשַׁחֵם Ps. 18: 51, מְשַׁחֵם Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol מְשַׁחֵם Prov. 24: 23, 28: 21, is mostly written without י, thus מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם, though sometimes with it מְשַׁחֵם Am. 9: 8 but מְשַׁחֵם Isa. 14: 23, מְשַׁחֵם and מְשַׁחֵם, twice מְשַׁחֵם, nine times מְשַׁחֵם, מְשַׁחֵם, מְשַׁחֵם. Hhrik in this syllable is rare and exceptional, מְשַׁחֵם Ezek. 21: 31, מְשַׁחֵם Josh. 7: 7. *a* is prefixed instead of ה in מְשַׁחֵם Jer. 25: 3 and מְשַׁחֵם Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhrik written with י, מְשַׁחֵם, מְשַׁחֵם rarely and as an exception without י, מְשַׁחֵם Isa. 23: 11, or with Tsere מְשַׁחֵם Deut. 32: 8, מְשַׁחֵם Deut. 26: 12, Neh. 10: 39, מְשַׁחֵם Jer. 44: 19, מְשַׁחֵם Dan. 11: 35. In a few instances the first vowel is Hhrik as in the preterite מְשַׁחֵם Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, מְשַׁחֵם Jer. 50: 34, מְשַׁחֵם Jer. 51: 33, מְשַׁחֵם Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשִׁבִּיר Am. 8: 4 but לְהַשְׁבִּיר Ps. 8: 3, לְשִׁבִּיר *once* but לְהַשְׁבִּיר fifteen times, לְמִדּוֹר Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הָבִיר Ex. 19: 3, הָבִיר 2 Chron. 5: 2, and without Yodh הָבִיר 1 Kin. 8: 1, יָסָה Num. 22: 19, נָשָׂא 1 Sam. 14: 38, אָחַז Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination נִדְבָקִי 1 Sam. 14: 22, 31: 2, נִדְבָדֵי Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be הַחֲבִירִי Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. *masc.* The second syllable usually has Tsere without Yodh הַשְׁלֵךְ, הַשְׁלֵךְ, and before Makkeph, Seghol הַכְּבֹד Job 22: 21, הָבִיר 1 Sam. 23: 11, הַבְּשֵׁה Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹשִׁיעֵנִי Ps. 94: 1, to which some would add הוֹשִׁיעַ Isa. 43: 8, but see Alexander, הוֹשִׁיעֵנִי Prov. 19: 25, הָבִירָה Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מְכַתֵּר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְהַלְלִים Zech. 3: 7 for מְהַלְלִים, מְהַלְלִים Jer. 29: 8, מְהַלְלִים 2 Chron. 28: 23, מְהַלְלִים 1 Chron. 15: 24 K'ri, מְהַלְלִים 2 Chron. 7: 6 K'ri. Comp. Chald. מְהַלְלִין Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הַחֲלֵל, הַחֲלֵל, is occasionally Kibbutz, both vowels even appearing in the same verb, הַשְׁלֵב Ezek. 32: 32, הַשְׁלֵב ver. 19, הַשְׁלֵב 2 Kin. 4: 32; הַחֲלֵל Dan. 8: 11, הַחֲלֵל Isa. 14: 19, הַחֲלֵל Ezek. 16: 5, הַחֲלֵל 2 Sam. 20: 21; הַחֲלֵל Lev. 6: 15, הַחֲלֵל Mal. 1: 11, הַחֲלֵל, הַחֲלֵל, הַחֲלֵל Ezek. 29: 18.

b. PRETERITE. In הִחַלְלֵת *am I obliged to leave?* Judg. 9: 9. 11. 18, the characteristic הִ is rejected after הִ interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הַחֲלֵל Ezek. 16: 4, הַחֲלֵל Josh. 9: 24. The construct has Pattahh, הַחֲלֵל Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הַחֲלֵל Ezek. 32: 19, הַחֲלֵל Jer. 49: 8.

e. PARTICIPLE. In מְהַחֲלֵל Ezek. 46: 22 הִ remains after the preformative הִ.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִחַלְלֵת 2 Chron. 20: 35, הִחַלְלֵת Ps. 76: 6. In the verb הִחַלְלֵת Dagheesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִחַלְלֵת Judg. 20: 15. 17, הִחַלְלֵת Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *o* in הִחַלְלֵת Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הִ to the first radical,

the prefix takes *u*, § 61. 5, הִתְשַׁנָּה (the accentuation is unusual) Isa. 34: 6, הִתְשַׁנָּה Deut. 24: 4 (but in the future always הִתְשַׁנָּה Lev. 21: 1 and repeatedly elsewhere), הִתְשַׁנָּה (*inf. const.*) Lev. 13: 55. 56. These are sometimes called *Hothpaal* and regarded as passives of *Hithpael*. Where both forms exist in the same verb, however, as in שָׁפַד and שָׁפַד, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the *Hithpael*, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְשַׁנָּה Jer. 25: 16, הִתְשַׁנָּה Jer. 46: 8 (elsewhere הִתְשַׁנָּה), and הִתְשַׁנָּה Isa. 52: 5, *o* prolonged from *u* on account of the absence of *Daghesh-forte*, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is *Tsere* written without *Yodh*, which before *Makkeph* is shortened to *Seghol*, הִתְשַׁנָּה Isa. 30: 29, הִתְשַׁנָּה Gen. 6: 9, הִתְשַׁנָּה Job 6: 16. Frequently, however, *Pattahh* is used, or, with a pause accent, *Kamets*, הִתְשַׁנָּה *pret.*, הִתְשַׁנָּה *pret.* and *imper.* (but *inf. const.* and *part.* with *e*, *fut. a* and *e*), הִתְשַׁנָּה, הִתְשַׁנָּה, הִתְשַׁנָּה Isa. 52: 5. *Pattahh* is also sometimes found in the feminine plural of the future, הִתְשַׁנָּה Zech. 6: 7 but הִתְשַׁנָּה Lam. 4: 1, where some copies have הִתְשַׁנָּה. *Hhirik* occurs instead of *Pattahh* in the preterites, הִתְשַׁנָּה, הִתְשַׁנָּה Ezek. 38: 23, הִתְשַׁנָּה Lev. 11: 44, 20: 7, each of which has *Vav* conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְשַׁנָּה Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the *paragogic* and *apocopated* futures.

1. The *paragogic* or *intentional* is formed from the ordinary future by appending the termination הִ, to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר I shall keep, אֶשְׁמֹרָה I will surely keep or let me keep, Ps. 39: 2; נִתְחַלֵּה let us break, נִתְחַלֵּה let us cast away, Ps. 2: 3; יִהְיֶה let him hasten, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the *paragogic* future occurs

besides the example just given, in *תָּבִיָּא* *let it come* Isa. 5: 19, *הַחֹשֶׁךְ* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִשְׁמַח* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *תִּהְיֶה* Prov. 1: 20, 8: 3, and after Vav conversive *תִּהְיֶה* Ezek. 23: 20, and ver. 16 K'ti. It has also been suspected in *יִקְרַח* Lev. 21: 5 K'thibh.

b. Instead of *וְ*, *וּ* is appended in *וַיִּתְּנָהּ* 1 Sam. 28: 15, *וַיִּשְׁמַח* Ps. 20: 4, § 63. 1. c; so in the imperative *וְהָרָה* or *וְהָרָה* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *ו* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *יִבְרֹךְ* *he will cause to cleave*, *יִבְרַךְ* *may he or let him cause to cleave*; *תִּשְׁבֹּל* *thou wilt understand*, *תִּשְׁבֹּל* *thou mayest understand* or *understand thou*, Dan. 9: 25, *אַל-תִּשְׁלַט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *ן*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לִרְ* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *וּ* may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַע *hear* (thou), שִׁמְעָה *oh, hear!* or *pray, hear!* הִשָּׁמַע *listen*, הִשָּׁמְעָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ך remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב, עֲזֹבָה Jer. 49: 11; זָכֵר, זָכֵרָה 2 Chron. 6: 42; שָׁכַב, שָׁכַבָה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away יִרְשָׁה Deut. 33: 23, סָגְרָה 1 Kin. 13: 7; so in the ל"א form יִשְׁפָּא Ps. 41: 5. In the Hiphil הִקְטִיל becomes הִקְטִילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְיָה K'thibh, צִרְיָה K'ri Ps. 26: 2, מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9: 8; וַאֲשְׁקִילָה K'thibh, וַאֲשְׁקִילָה K'ri Ezr. 8: 25; וַאֲשְׁקִיבָה K'thibh, וַאֲשְׁקִיבָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, וַאֲשְׁקִיבָה 1 Kin. 19: 20, וַאֲשְׁקִיבָה Dan. 8: 13 (in some copies) or Hhateph Pattahh וַאֲשְׁקִיבָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרַב Lev. 9: 7, קָרַבָה Ps. 69: 19, and on the contrary, מָכַר Gen. 25: 31, *fut.* יִמָּכֵר Ex. 21: 7, נָחָה (with Daghes separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה, of the feminine plural, שָׁמַעְתִּי Gen. 4: 23 for שָׁמַעְתֶּנּוּ, § 61. 2, קָרָאָה Ex. 2: 20 for קָרָאתָ, § 60. 3. c, and in Lamedh He verbs of final ה, of the masculine singular, הָיָה 2 Kin. 6: 18 for הָיָה Ezek. 6: 11, גָּל Ps. 119: 18 for גָּלָה; דָּרָה Deut. 9: 14 for דָּרַשָׁה Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּתִיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* וְהָיָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it **Vav Consecutive**, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that ו is an abbreviation of the verb וָאָמַר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וָהָיָה *and he was*; Ewald of וָאָן *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַיֹּאמֶר, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, ῥύπαα, ῥύπτον; ῥύπα, ῥύπτα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיֵּבֶן, וַיִּבְנוּ, וַיִּבְנוּ. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be י, and never if it be ו, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּבְנוּ, וַיִּבְנוּ but וַיִּבְנוּ. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּבְנוּ, וַיִּבְנוּ. In the Hiphil י is, with few exceptions, e. g. וַיִּבְנוּ Ps. 105: 28, compressed to (.) as in the apocopated future, וַיִּבְנוּ, and before Makkeph it is shortened to (.) וַיִּבְנוּ. In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַיִּבְנוּ or וַיִּבְנוּ; וַיִּבְנוּ or וַיִּבְנוּ; וַיִּבְנוּ or וַיִּבְנוּ; paragogic ה also occurs though more rarely in the first pers. plur. וַיִּבְנוּ Gen. 41: 11, וַיִּבְנוּ Ezr. 8: 23, וַיִּבְנוּ ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל' verbs as in the apocopated future וַיִּבְנוּ, וַיִּבְנוּ, וַיִּבְנוּ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּבְנוּ, וַיִּבְנוּ; וַיִּבְנוּ, וַיִּבְנוּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּבְנוּ, וַיִּבְנוּ but not in וַיִּבְנוּ; so in וַיִּבְנוּ Hab. 3: 6, and the Hithpael וַיִּבְנוּ Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, *וַיִּשְׁלַח* or *וַיִּשְׁלַח*, *וַיִּשְׁלַח* but *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, etc. The first person singular is mostly exempted from shortening or change of accent, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, *וַיִּשְׁלַח* or *וַיִּשְׁלַח*, though it sometimes suffers apocopation in ל"ו verbs *וַיִּשְׁלַח*, *וַיִּשְׁלַח*. The prolonged plural ending *וַיִּשְׁלַח* is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַיִּשְׁלַח* Deut. 1: 22, *וַיִּשְׁלַח* Deut. 4: 11, *וַיִּשְׁלַח* Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattabh before *א*, its vowel being conformed to the compound Sh'va, which follows, e. g. *וַיִּשְׁלַח* Judg. 6: 9, *וַיִּשְׁלַח* 2 Sam. 1: 10, *וַיִּשְׁלַח* Ezek. 16: 10 but *וַיִּשְׁלַח* ver. 8, *וַיִּשְׁלַח* Job 30: 26, *וַיִּשְׁלַח* Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction *ו* and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, *וַיִּשְׁלַח* upon thy departing, and then proceeds with preterites with Vav prefixed, *וַיִּשְׁלַח* thou shalt find, *וַיִּשְׁלַח* and they shall say, ver. 3, *וַיִּשְׁלַח* and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 *וַיִּשְׁלַח* (imper.) go, *וַיִּשְׁלַח* (pret.) and turn, *וַיִּשְׁלַח* (pret.) and hide, *וַיִּשְׁלַח* (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ thou hast gone*, *וְהָלַכְתָּ and thou shalt go*, *וְהָלַכְתִּי and I will go*, so *וְדַבַּרְתָּ*, *וְהִשְׁתַּבַּחְתָּ*, *וְהִתְהַלַּכְתָּ*, though *וְהִצִּירְתִּי* Zeph. 1: 17, except in ל"א and ל"ה verbs, where the accent usually remains in its original position although the usage is not uniform, *וַיִּפְּרֹחַ* Lev. 26: 9, *וַיִּבְרָא* 1 Kin. 18: 12, *וְהִרְבִּיתָ* 1 Chron. 4: 10, *וְהִשְׁתַּחֲוִיתָ* 1 Sam. 15: 30, *וְהִקְלִיתִי* Isa. 8: 17 but *וַאֲפִירָה* Lev. 24: 5, *וַבֵּאתָ* Gen. 6: 18, *וְהִרְבִּיתִי* *וְהִתְפַּחֲתִי* Lev. 26: 9, *וְהִבְהֵאתִי* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְהִלַּכְנוּ* Ex. 8: 23, *וְהִלַּכְתֶּם* Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, *וְהִבְרִיגָהּ* Ex. 26: 33, *וְהִבְרִיגָהּ* Lev. 15: 29, *וְנָחָהּ* Isa. 11: 2, *וְקָצָהּ* Hab. 1: 8 but *וְהִשְׁלִיכוּ* Ezek. 43: 24, *וְקָצָהּ* Hab. 1: 8,

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending *וָה*, § 85. 1. *a* (1), takes the place of *וָה*.

2 *masc.* *וָה* sometimes shortens its final vowel before the suffix *וָה* of the first person.

2 *fem.* The old ending *וָה*, § 86. *b*, instead of *וָה*.

PLUR. 2 *masc.* *וָה* from the old pronominal ending *וָה*, § 71. *b*, takes the place of *וָה*. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, *תִּקְטְלֶהָ* for *תִּקְטְלֶיהָ*.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. *כֶּם*, *כֶּן*, and the second masc. sing. *הִי*, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ě* before the second fem. singular; when it stands before the third sing. suffixes *הִי*, *הָ*, there is frequently an elision of *הִי*, requiring Daghesht-forse conservative in the verbal ending *הִי* to preserve the quantity of the previous short vowel, *תִּקְטְלֶהָ* for *תִּקְטְלֶהָהִי*, *תִּקְטְלֶהָ* for *תִּקְטְלֶהָהָ*, see § 57. 2. *b*.

(3) When the third masc. sing. suffix *הִי* is preceded by (.), the *הִי* may be elided and the vowels coalesce into *יִ*, *תִּקְטְלֶהָ* for *תִּקְטְלֶהָהִי*; when it is preceded by *י*, Shurek may be hardened to its corresponding semi-vowel *י*, *תִּקְטְלֶהָ* for *תִּקְטְלֶהָהִי* § 62. 2.

(4) When the third fem. suffix *הָ* is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, *תִּקְטְלֶהָ* for *תִּקְטְלֶהָהָ*.

(5) When *הִי*, *הָ* of the third pers. singular are preceded by (.), the vowel of union for the future, a *נ*, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to

(.); ה is then commonly elided and a euphonic Dagghesh-forte inserted in the Nun, יִקְטֹלֶנּוּ for יִקְטֹלֶהוּ. The same shortening of the (.) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כָּ, נָ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Dagghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלֶנּוּ for יִקְטֹלֶהוּ; or it may be Dagghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagghesh, § 54.3, instead of the Dagghesh having arisen from the assimilation of Nun, so that יִקְטֹלֶנּוּ may be for יִקְטֹלֶהוּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בְּקִיּוֹב but יִקְטֹלֶהוּ, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלֶהוּ but יִקְטֹלֶהוּ, יִקְטֹלֶהוּ but יִקְטֹלֶהוּ.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ; but יִ of the Hiphil species is almost always preserved, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְהוּ, קָטַלְתָּ but קָטַלְתָּהוּ, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, קָ, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and קָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִחַנְתָּ, נִחַנְתָּהוּ, אֶחָבְתָּ, אֶחָבְתָּהוּ, אֶשְׂאֵלְךָ, אֶשְׂאֵלְךָהוּ, אֶנַּחֲמֶנְךָ, אֶנַּחֲמֶנְךָהוּ, אֶשְׂרִיבְךָ, אֶשְׂרִיבְךָהוּ, אֶחָבְתָּ, אֶחָבְתָּהוּ, אֶשְׂאֵלְךָ, אֶשְׂאֵלְךָהוּ, אֶנַּחֲמֶנְךָ, אֶנַּחֲמֶנְךָהוּ, אֶשְׂרִיבְךָ, אֶשְׂרִיבְךָהוּ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשִׁי *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִּי *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *יָצַתְיָא* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּח בְּיָמַי* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דִּבֶּר* *my speaking*, *שָׁלַח* *my sending*, *הָרַגְנִי* *to kill me*, *נִחַמְנִי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47: 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׁוּבִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *הֵאֵת* *to permit me* Num. 22: 13, *בָּבִי* Deut. 25: 7, *צָצַבִי* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of () as the union vowel of the preterite, יִשְׁלַח Isa. 8: 11, יִשְׁלַח 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesheforte euphonic is twice inserted in the suffix of the first pers. sing., יִשְׁלַח Ps. 118: 18, יִשְׁלַח Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause: מִשְׁפָּחָה Isa. 55: 5, so with the infinitive, מִשְׁפָּחָה Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲנִי אֶמְצָאָה, § 11. 1. *a.*, where the K'ri has אֶמְצָאָה. With לֵא and לִי verbs this form of the suffix is of frequent occurrence, מִשְׁפָּחָה Isa. 30: 19, Jer. 23: 37, מִשְׁפָּחָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written הָה, מִשְׁפָּחָה 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly הָ, מִשְׁפָּחָה Isa. 54: 6, מִשְׁפָּחָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, מִשְׁפָּחָה Ruth 4: 15, מִשְׁפָּחָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲנִי, מִשְׁפָּחָה Ps. 137: 6, מִשְׁפָּחָה Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in מִשְׁפָּחָה Ex. 32: 25, מִשְׁפָּחָה Num. 28: 8, and in some copies מִשְׁפָּחָה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, מִשְׁפָּחָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, מִשְׁפָּחָה Ex. 9: 18, מִשְׁפָּחָה Jer. 44: 19, and the future, מִשְׁפָּחָה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragoge י once in prose, מִשְׁפָּחָה Ex. 23: 31, and repeatedly in poetry, מִשְׁפָּחָה Ex. 15: 9; once י is appended, מִשְׁפָּחָה Ex. 15: 5; הָם is used but once as a verbal suffix, מִשְׁפָּחָה Deut. 32: 26.

g. The suffix of the third fem. plur. ה is seldom used, מִשְׁפָּחָה Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ה is substituted for it, מִשְׁפָּחָה Gen. 26: 15, 18, מִשְׁפָּחָה Ex. 2: 17, מִשְׁפָּחָה 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הָ is never used with verbs. When attached to infinitives a paragoge ה is sometimes added to ה, מִשְׁפָּחָה Ruth 1: 19, מִשְׁפָּחָה Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, מִשְׁפָּחָה Deut. 7: 13, מִשְׁפָּחָה Lev. 16: 4, מִשְׁפָּחָה Deut. 24: 3, מִשְׁפָּחָה Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is מִשְׁפָּחָה Ps. 13: 5 from מִשְׁפָּחָה.

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כם, קבצו, Deut. 30: 3, רבצו, ver. 4, but occasionally to Hhirik, אבצו (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אבצו Isa. 25: 1, קבצו Ex. 31: 13, פרצו Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, רבצו Gen. 49: 25, אבצו 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רבצו 1 Sam. 17: 25, Ps. 65: 10; in רבצו Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, גבלהו Prov. 31: 12, Ezek. 15: 5, so in pause אבכלהו 1 Sam. 18: 28, אבכלהו Gen. 37: 20, סבכלהו Isa. 59: 16, and sometimes contracted by the exclusion of ה, גבלהו 1 Sam. 1: 24, רללהו Ruth 4: 15, גבלהו Job 21: 18. The third fem. suffix is always contracted, אכלהו Jer. 49: 24, אכלהו Isa. 34: 17, אכלהו 1 Sam. 1: 6. The suffix of the third masc. plural is ה, not ו, with this person of the verb, the accent falling on the penult, אכלהו Gen. 31: 32, אכלהו Ex. 18: 8, אכלהו Ps. 119: 129, אכלהו Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, רללהו Jer. 22: 26, אכלהו Ezek. 28: 18, though it is sometimes long, אכלהו Cant. 8: 5, as it regularly is in pause רללהו *ibid.*; so before וי and ו of the first person, אכלהו Ps. 69: 10, אכלהו Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before וי except in pause, אכלהו Ps. 139: 1, אכלהו Job 7: 14, אכלהו Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, אכלהו Ezek. 43: 20, or contracted, אכלהו 2 Kin. 5: 6, אכלהו Hab. 1: 12, אכלהו (accent thrown back by § 35. 1) Num. 23: 27, אכלהו Ps. 89: 44.

k. The second fem. sing. preterite assumes (), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, אכלהו Jer. 15: 10, אכלהו Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (), אכלהו Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, אכלהו Josh. 2: 17, 20, Cant. 5: 9, אכלהו Jer. 2: 27 K'ri, אכלהו 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully ו or defectively (), thus, in the third person, אכלהו Ps. 18: 6, אכלהו Hos. 12: 1; the second אכלהו Zech. 7: 5, אכלהו Num. 20: 5, 21: 5; and the first אכלהו 1 Chron. 13: 8.

FUTURE.

§ 105. a. The union vowel a is sometimes attached to the future, thus אכלהו Gen. 19: 19, אכלהו Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; אכלהו Isa. 63: 16; אכלהו (for אכלהו) Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 אכלהו, where the K'ri has אכלהו, אכלהו (for אכלהו), אכלהו Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; אכלהו Ex. 29: 30, Deut. 7: 15, Num. 21: 80, Ps. 74: 8.

Ps. 118: 10; וְיָ, וְיָשֵׁן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וְיָשֵׁן, while the K'thibh has the vowel letter י representing the ordinary *e*, וְיָשֵׁן. The union vowel *a* is also occasionally found with the imperative, וְיָשֵׁן Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daghash inserted occur chiefly in pause; thus וְיָשֵׁן Jer. 50: 44; וְיָשֵׁן Gen. 27: 19, Job 7: 14, 9: 34; וְיָשֵׁן (1st plur.), וְיָשֵׁן Job 31: 15; וְיָשֵׁן Isa. 48: 5, 44: 2, Ps. 30: 13; וְיָשֵׁן (3 masc. sing.), וְיָשֵׁן Job 7: 18, 41: 2 K'ri, Hos. 12: 5; וְיָשֵׁן Ps. 65: 10, (once with an infinitive וְיָשֵׁן Gen. 30: 41), or without Daghash, וְיָשֵׁן Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghash occur in conjunction, וְיָשֵׁן Isa. 28: 5. There are a very few examples, found only in poetry of וְיָ inserted between the verb and the suffix without further change, וְיָשֵׁן Ps. 50: 23, וְיָשֵׁן Jer. 22: 24, וְיָשֵׁן Jer. 5: 22, וְיָשֵׁן Ps. 72: 15, וְיָשֵׁן Deut. 32: 10, וְיָשֵׁן Ex. 15: 2.

c. The plural ending וְיָ is in a few instances found before suffixes, chiefly in pause, וְיָשֵׁן Prov. 1: 28, וְיָשֵׁן Ps. 63: 4, וְיָשֵׁן Ps. 91: 12, וְיָשֵׁן Isa. 60: 7, 10, וְיָשֵׁן Jer. 5: 22, וְיָשֵׁן Jer. 2: 24: twice it has the union vowel *a*, וְיָשֵׁן Job 19: 2, וְיָשֵׁן Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶשְׂרָא Hos. 10: 10, וְיָשֵׁן Num. 35: 20, וְיָשֵׁן Isa. 27: 3, וְיָשֵׁן Isa. 62: 2, וְיָשֵׁן Ezek. 35: 6, וְיָשֵׁן Jer. 31: 33; once the vowel remains, but is changed to Shurek, וְיָשֵׁן Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, וְיָשֵׁן Job 29: 14, וְיָשֵׁן Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וְיָשֵׁן Isa. 62: 5, וְיָשֵׁן Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וְיָשֵׁן Gen. 23: 11, Ps. 6: 3, וְיָשֵׁן Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before וְיָ, וְיָ, though the vowel letter ו is occasionally written in the K'thibh, וְיָ Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* וְיָשֵׁן Cant. 1: 6, 3 *fem. plur.* וְיָשֵׁן Job 19: 15, וְיָשֵׁן Jer. 2: 19. The masculine form is sometimes substituted for the feminine, וְיָשֵׁן Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. a. *Kal infinitive.* Before וְיָ, וְיָ, Hholem is shortened to Kamets Hhatuph, וְיָ Gen. 2: 17, וְיָ (Metheg by § 45. 2) Obad. ver. 11, וְיָ Gen. 3: 5, וְיָ Mal. 1: 7. Pattahh remains in the single example, וְיָ Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, וְיָ Deut. 29: 11, וְיָ 2 Kin. 22: 19, וְיָ Deut. 27: 4, rarely Kibbuts, וְיָ Lev. 19: 9, 23: 22, sometimes Hhirik, וְיָ Gen. 19: 33. 35 but וְיָ Ruth 3: 4, וְיָ Zech. 3: 1, וְיָ 2 Sam. 1: 10, וְיָ Neh. 8: 5, and occasionally Pattahh, וְיָ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ך is substituted for ך, תַּשְׁמְצִי, Isa. 30: 19, תַּשְׁמְצִי Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, תַּשְׁמְצִי Ezek. 21: 29, Dent. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in תַּשְׁמְצִי Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, תַּשְׁמְצִי, תַּשְׁמְצִי Jer. 15: 15, but occasionally it takes Hhirik, תַּשְׁמְצִי (with Daghesht-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes תַּשְׁמְצִי Isa. 43: 26.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.
2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.
3. Lamedh Aleph verbs, or those whose third radical is Aleph.
4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.
2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.
3. They take compound in preference to simple Sh'va.
4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יֵצֵא for יֵצֵא; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יִהְיוּ, יִצְמַח, יִצְמַח. Seghol accompanying *a* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, צִמְחִי, צִמְחוּ.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יִהְיֶה, apocopated future of יָהָה, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יָעֲמֹד**, **יָעֲמֹדְהוּ**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative **אֵ**, the Niphal preterite and participle, and the Hiphil preterite, **יָחֹק**, **יָחֹקְהוּ**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יָחֹקְהוּ**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ְ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ְ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ְ) in the corresponding persons of the preterite and future Hophal, **יָחֹקְהוּ**, **יָחֹקְהוּ**, **יָחֹקְהוּ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יָעֲמֹדְהוּ** *yaam'dhū*, not **יָעֲמֹדְהוּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **יָעֲמֹד**, **יָעֲמֹד** not **יָעֲמֹד**, **יָעֲמֹד**, showing that even in the perfect verb **קָטַל**, **קָטַל** were pronounced *ki'lū*, *ki'lū*, not *killū*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יָעֲמֹד** for **יָעֲמֹד**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of פָּגַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by פִּיז *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"פ) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	יֵאָכֵל	תֵּאָכְלִי	אָכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	יֵאָכְלוּ	תֵּאָכְלֶנָּה	נֹאכֵל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבַדָּה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַק *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, הִתְקַבֵּץ Ezek. 23: 5. That of the Kal future *ō* has (.) in הִיָּדָה Prov. 10: 3, הִשָּׁה Ps. 29: 9. Three verbs with future *ō*, הָלַם , הָלַס , הָמַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הִלָּחַס Job 12: 14, הִלָּחַסְךָ 2 Kin. 3: 25 but הִלָּחַסְתָּ Ex. 19: 21, 24; so with suffixes, הִלָּכְתָּ Ps. 141: 5, הִלָּכְתָּהּ Isa. 22: 19, הִלָּכְתָּהּ Isa. 53: 2. הָפַר has הִפָּרַדְתָּ but הִפָּרַדְתָּ .

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, רָאָה , רָאָהְךָ , רָאָהְתָּ as well as רָאָהְתָּ , רָאָהְתָּהּ , רָאָהְתָּם ; in a few with future *a*, § 110. 3, it takes Hholem, the (.) of the second syllable usually becoming (.) in pause, and in a few

instances without a pause accent, **יִאָמַר**, **יִאָבֵד**, **יִאָבֵדוּ**, **יִאָחֵז**, but **יִאָמַר**; in two verbs it becomes (,) after Vav conversive, **וַיִּאָמַר**, **וַיִּאָחֵז**, but with a pause accent **וַיִּאָמַר**, **וַיִּאָחֵז** or in the first verses of several chapters of Job **וַיִּאָמַר**: **וַיִּאָחֵז**. Hholem in these verbs is probably modified from *ā*, so that **יִאָמַר** is for **יִאָמַל** from **יִאָמַל**, § 201. c.

b. As *κ* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) a, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *κ* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *κ* gives up its consonantal character after (,) which is then lengthened to (,) **מִיָּאָחֵז** Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *κ* is always omitted in the first person singular after the preformative *א*, **אָחֵז** Gen. 32: 5 for **אֶאָחֵז**, **אָחֵז** Prov. 8: 17 for **אֶאָחֵז**, **אָחֵז** Gen. 24: 33 for **אֶאָחֵז**, and occasionally in other persons, **תִּאָחֵז** Jer. 2: 36 for **תֶּאָחֵז**; so **יִאָחֵז** Deut. 33: 21, **יִאָחֵז** Prov. 1: 10, **יִאָחֵז** Ps. 104: 29, **יִאָחֵז** 2 Sam. 19: 14, **יִאָחֵז** 2 Sam. 20: 9, **יִאָחֵז** 1 Sam. 28: 24; in a few instances the vowel letter *ו* is substituted for it, **יִוָּאָחֵז** Ezek. 42: 5 for **יִאָחֵז**, **יִוָּאָחֵז** Neh. 2: 7, **יִוָּאָחֵז** Ps. 42: 10.

c. A like quiescence or omission of *κ* occurs in **וַיִּאָחֵז** Num. 11: 25 Hi. fut. for **וַיִּאָחֵז**, **וַיִּאָחֵז** Ezek. 21: 33 Hi. inf. for **וַיִּאָחֵז**, **וַיִּאָחֵז** Job 32: 11 Hi. fut. for **וַיִּאָחֵז**, **וַיִּאָחֵז** Prov. 17: 4 Hi. part. for **וַיִּאָחֵז**, § 53. 2. a, **וַיִּאָחֵז** Job 35: 11 Pi. part. for **וַיִּאָחֵז**, § 53. 3, **וַיִּאָחֵז** 2 Sam. 22: 40 Pi. fut. for **וַיִּאָחֵז**, **וַיִּאָחֵז** 1 Sam. 15: 5 Hi. fut. for **וַיִּאָחֵז**, **וַיִּאָחֵז** Isa. 21: 14 Hi. pret. for **וַיִּאָחֵז**, **וַיִּאָחֵז** Isa. 13: 20 Pi. fut. for **וַיִּאָחֵז**, and after prefixes **וַיִּאָחֵז**, the Kal infinitive of **וַיִּאָחֵז** with the preposition *ל*, **וַיִּאָחֵז** Ezek. 28: 16 Pi. fut. with Vav conversive for **וַיִּאָחֵז**, **וַיִּאָחֵז** Zech. 11: 5 Hi. fut. with Vav conjunctive for **וַיִּאָחֵז**, **וַיִּאָחֵז** Eccles. 4: 14 Kal pass. part. with the article **וַיִּאָחֵז**.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **וַיִּאָחֵז** Num. 32: 30 for **וַיִּאָחֵז**, and five times in the Hiphil future, **וַיִּאָחֵז** Jer. 46: 8 for **וַיִּאָחֵז**, **וַיִּאָחֵז** Hos. 11: 4 for **וַיִּאָחֵז**, **וַיִּאָחֵז** Neh. 13: 13 for **וַיִּאָחֵז**, **וַיִּאָחֵז** 1 Sam. 14: 24 abbreviated from **וַיִּאָחֵז** for **וַיִּאָחֵז**, **וַיִּאָחֵז** 2 Sam. 20: 5 K'ri for **וַיִּאָחֵז**.

e. *κ* draws the vowel to itself from the preformative in **וַיִּאָחֵז** Prov. 1: 22 Kal fut. for **וַיִּאָחֵז** in pause **וַיִּאָחֵז** Zech. 8: 17, Ps. 4: 3, § 80. 3. c. Some so explain **וַיִּאָחֵז** Job 20: 26, regarding it as a Kal future for **וַיִּאָחֵז** with the vowel attracted to the *κ* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. a, as **וַיִּאָחֵז** Nah. 2: 4, **וַיִּאָחֵז** Ps. 94: 20.

3. a. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as **וַיִּאָחֵז**, **וַיִּאָחֵז**, being rarely changed to Pattahh, as in **וַיִּאָחֵז** Prov. 20: 16, or Seghol, as **וַיִּאָחֵז** Num. 11: 16, **וַיִּאָחֵז** Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, חֶלֶל Zeph. 3: 14 but עָלָה Is. 68: 5, חֶרֶב Jer. 2: 12 but חֶרֶב Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֶרֶב Isa. 44: 27. Ewald explains חֶרֶב Ex. 20: 5, 23: 24, Deut. 5: 9, and חֶרֶב Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (,) חֶלֶה Ezek. 16: 5, חֶלֶה Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נָשַׁב, נָשַׁב, נָשַׁב but נָשַׁב, נָשַׁב, נָשַׁב Ps. 89: 8, נָשַׁב Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In חֶרֶב 2 plur. pret., חֶרֶב inf., חֶרֶב imper. of חֶרֶב, the initial ח has (,) under the influence of the following ר; ח receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, חֶרֶב, חֶרֶב, חֶרֶב, but commonly (,) in the imperative and infinitive, § 60. 3. b, חֶרֶב imper., חֶרֶב and חֶרֶב inf., חֶרֶב and חֶרֶב inf., חֶרֶב imper., חֶרֶב inf. and imper. (but חֶרֶב Job 34: 18 with ח interrogative), חֶרֶב (with ח, paragogic חֶרֶב), and in a very few instances the long vowel (,) § 60. 3. c, חֶרֶב Ex. 16: 23 for חֶרֶב, חֶרֶב Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) or (,) or (,). In a very few instances this correspondence is neglected; thus, in חֶרֶב 3 fem. fut. of חֶרֶב *to go* (comp. חֶרֶב from חֶרֶב *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חֶרֶב (once, viz., Hab. 1: 15 for חֶרֶב) and חֶרֶב Hiphil and Hophal preterites of חֶרֶב *to go up*, and חֶרֶב (once, viz., Josh 7: 7 for חֶרֶב) Hi. pret. of חֶרֶב *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חֶרֶב, חֶרֶב, חֶרֶב, and like forms from חֶרֶב *to live*, are peculiar in having simple vocal Sh'va.

3. Where (,) or (,) are proper to the form these are frequently changed to (,) or (,) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, חֶרֶב 2 Kin. 5: 3, חֶרֶב Ex. 4: 29, חֶרֶב Ps. 27: 10, חֶרֶב Josh. 2: 18; חֶרֶב Isa. 59: 5, חֶרֶב Judg. 16: 13; the Niphal, חֶרֶב 1 Kin. 10: 3, חֶרֶב Nah. 3: 11, חֶרֶב Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, *וַיִּצְבֹּרְהוּ* Job 14: 19, *וַיִּצְבֹּרְהוּ* Deut. 7: 24, *וַיִּצְבֹּרְהוּ* Deut. 9: 3 (comp. *וַיִּצְבֹּרְהוּ* Ps. 80: 6), *וַיִּצְבֹּרְהוּ* Lev. 23: 30; *וַיִּצְבֹּרְהוּ* Isa. 49: 26; *וַיִּצְבֹּרְהוּ* Neh. 5: 16, *וַיִּצְבֹּרְהוּ* Ezek. 30: 25; *וַיִּצְבֹּרְהוּ* Isa. 43: 23, *וַיִּצְבֹּרְהוּ* Jer. 17: 4; *וַיִּצְבֹּרְהוּ* Deut. 1: 45, *וַיִּצְבֹּרְהוּ* Ex. 15: 26, *וַיִּצְבֹּרְהוּ* Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, *וַיִּצְבֹּרְהוּ* 1 Sam. 17: 35, *וַיִּצְבֹּרְהוּ* Ps. 50: 21, *וַיִּצְבֹּרְהוּ* Neh. 10: 33, *וַיִּצְבֹּרְהוּ* Ezek. 37: 2. The change from (ו) to (ו) after Vav conversive occurs once in the third person of the Hiphil preterite, *וַיִּצְבֹּרְהוּ* Ps. 77: 2, but is not usual, e. g. *וַיִּצְבֹּרְהוּ* . . . *וַיִּצְבֹּרְהוּ* Lev. 27: 8. There is one instance of (ו) instead of (ו) in the Hiphil infinitive, *וַיִּצְבֹּרְהוּ* Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, *קָטַרְהוּ*; *קָטַרְהוּ*; *קָטַרְהוּ*.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָרַם	Hi. to be red.	*הָרַי K. to injure, wound.	הָרַי K. to spare.
אָרַר	Ni. Hi. to be illustrious.	הָרַא Ni. Hi. Ho. to hide.	הָרַס K. Ni. to do violence to.
אָרַס	Hi. to close.	הָרַס K. to beat off.	
*אָרַר	K. to shut.	הָרַר Hi. to join together.	הָרַץ K. to be leavened.
אָרַח	K. to learn.	הָרַר K. to gird.	הָרַח K. to ferment.
אָרַח	K. to gird on.	הָרַל K. (not Ho.) to cease.	הָרַח K. to dedicate.
אָרַח	K. Ni. (not Hi.) to be guilty.	הָרַב K. to cut.	הָרַל K. to devour.
הָרַל	K. Hi. to be vain.	הָרַח K. (not Hi.) to live.	הָרַס K. to muzzle.
הָרַח	K. Hi. to meditate.	הָרַח K. Hi. to be wise.	הָרַח K. Hi. to lack.
הָרַח	K. to thrust.	*הָרַט K. meaning doubtful.	הָרַח Ni. to cover.
הָרַח	K. Ni. to honour.		הָרַח K. Ni. to be panic-struck.
הָרַח	K. Ni. to be.	הָרַח K. Ni. to desire.	הָרַח K. to delight.
			הָרַח K. to dig.

* ἀπαξ λαρόμενον.

חָשָׁה K. Hi. <i>to blush.</i>	חָחַם K. Ni. Hi. <i>to seal.</i>	חָחַל Hi. <i>to be presumptuous.</i>
חָשַׁח K. Ni. <i>to search.</i>	חָחַק K. <i>to seize.</i>	
חָחַב K. (not Hi.) <i>to hew.</i>	חָחַר K. <i>to break through.</i>	חָחַשׁ K. Ni. <i>to pervert.</i>
† חָחַר K. Ni. <i>to investigate.</i>	חָחַב K. <i>to love, dote.</i>	חָחַשׁ K. Hi. <i>to tithe.</i>
* חָחַג K. <i>to tremble.</i>	חָחַח K. <i>to put on as an ornament.</i>	חָחַח Ni. <i>to be burnt up.</i>
חָחַח K. <i>to take up.</i>	חָחַח Hi. <i>to gather much.</i>	חָחַח K. Hi. <i>to be removed.</i>
חָחַח Ni. <i>to be destined.</i>	חָחַח Ni. <i>to be wanting.</i>	חָחַח K. Ni. Hi. <i>to en-</i>
חָחַח Ho <i>to be swaddled.</i>	חָחַח K. Ni. <i>to trouble.</i>	חָחַח <i>treat.</i>

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

חָחַח <i>to bind.</i>	חָחַח <i>to trust.</i>	חָחַח <i>to wear.</i>
חָחַח <i>to turn.</i>	חָחַח <i>to withhold.</i>	חָחַח <i>to encircle.</i>
חָחַח <i>to take in pledge.</i>	חָחַח <i>to uncover.</i>	חָחַח <i>to conceal.</i>
חָחַח <i>to bind.</i>	חָחַח <i>to think.</i>	חָחַח <i>to shut up, restrain.</i>
חָחַח <i>to be strong.</i>	חָחַח <i>to be dark.</i>	חָחַח <i>to supplant.</i>
חָחַח <i>to be sick.</i>	חָחַח <i>to pass over.</i>	חָחַח <i>to smoke.</i>
חָחַח <i>to divide.</i>	חָחַח <i>to help.</i>	חָחַח <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

חָחַח 2 Chr. 19: 2, Pr. 15: 9, <i>to love.</i>	חָחַח Ezek. 26: 18, <i>to tremble.</i>
חָחַח Ps. 65: 7, <i>to gird.</i>	חָחַח Hi. part. <i>to be silent.</i>
חָחַח Ps. 47: 10, <i>to gather.</i>	חָחַח Jer. 49: 37, <i>to be dismayed.</i>
חָחַח Ps. 109: 23, <i>to go.</i>	חָחַח Eccl. 5: 8, <i>to serve.</i>
חָחַח 2 Kin. 10: 9, <i>to slay.</i>	חָחַח Jer. 15: 17, Ps. 149: 5, and
חָחַח Job 39: 4, Jer. 29: 8, <i>to dream.</i>	חָחַח Ps. 5: 12, <i>to exult.</i>
חָחַח Job 20: 24, <i>to change, pierce.</i>	חָחַח Isa. 44: 7, <i>to set in order.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, *יִחַחֵר*, Isa. 23: 18, *יִחַחֵר* (the retrocession of the accent by § 35. 1) Isa. 28: 27, *יִחַחֵר* Job 38: 24, *יִחַחֵר* Num.

* ἀπαξ λυγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַקֵּק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter ר, וַיִּחַקֵּק Ex. 25: 31. The only exception is בָּהֲרִיג (two accents explained by § 42. a) Ezek. 26: 15 for בְּהֲרִיג; Baer's edition has בְּהֲרִיג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶצְנִיָּה Job 19: 7, וַיִּחַקֵּק Ezek. 43: 18, וַיִּחַקֵּק 1 Chron. 24: 3, בְּעֵשֶׂה Lam. 2: 11. In Job 34: 31 הָאֲמִר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְהַחֲלִיךְ Jer. 37: 12 for לְהַחֲלִיךְ Eccles. 5: 5, לְהַבִּיר 2 Sam. 19: 19, לְהַשְׁמֵר Deut. 26: 12, לְהַשְׁמֵר Neh. 10: 39, לְהַזְכִּיר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphil infinitive, בְּעֵשֶׂה Lam. 2: 11 for בְּעֵשֶׂה Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וַיִּחַקֵּק Jon. 1: 5, וַיִּחַקֵּק Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּחַקֵּק Deut. 19: 6, וַיִּחַקֵּק 2 Sam. 7: 10, וַיִּחַקֵּק Ps. 66: 12, except in certain forms of the verb רָאָה to see, viz., וַיִּרְאֵה Kal future with Vav conversive, shortened from וַיִּרְאֵה, וַיִּרְאֵה which alternates with וַיִּרְאֵה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאֵה Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּחַקֵּק, וַיִּחַקֵּק Jer. 50: 34. In the Hophal species the participles וַיִּחַקֵּק Isa. 14: 6, וַיִּחַקֵּק Lev. 6: 14 take Kibbuts in the first syllable, but וַיִּחַקֵּק, וַיִּחַקֵּק have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal וַיִּחַקֵּק Gen. 44: 4, וַיִּחַקֵּק Ps. 129: 86, except in one instance, וַיִּחַקֵּק Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. a.

§ 115. The verb וַיִּחַקֵּק reduplicates its last instead of its second radical in the Pual, וַיִּחַקֵּק; וַיִּחַקֵּק reduplicates its last syllable, וַיִּחַקֵּק Lam. 2: 11, § 92. a.

וַיִּחַקֵּק is a secondary root, based upon the Hiphil of וַיִּחַקֵּק. See וַיִּחַקֵּק verbs. For the peculiar forms of וַיִּחַקֵּק and וַיִּחַקֵּק see the וַיִּחַקֵּק verbs, וַיִּחַקֵּק and וַיִּחַקֵּק.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural **הָאֵל** for **הָאֵל**; **הָאֵלְהָה** for **הָאֵלְהָה**.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, **הָאֵלְהָה** for **הָאֵלְהָה**.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, **הָאֵלְהָה**, **הָאֵלְהָה**.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of **הָאֵלְהָה**, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is **ך**, the Kal future and imperative commonly have Hholem; but the following take Pattahh, **הָאֵלְהָה** *to be long*, **הָאֵלְהָה** *to kneel*, **הָאֵלְהָה** *to be dried or desolate*, **הָאֵלְהָה** *to tremble*, **הָאֵלְהָה** *to reproach, to*

winter, חָרַץ to sharpen, עָרַב (עָרַב) to be sweet, קָרַב to come near, קָרַם to cover; נָרַם to tear in pieces, has either Hholem or Pattahh; תָּרַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם to roar, and רָחַם to love, have Hholem, נָעַם to curse, נָעַל to trespass, and נָעַל to do, have either Pattahh or Hholem; the future of נָחַץ to grasp, is נָחַץ or נָחַץ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, נָחַץ אֶתְּנָה Prov. 4: 6, נָחַץ 2 Kin. 10: 14, נָחַץ 2 Sam. 22: 43, נָחַץ Isa. 45: 11, נָחַץ Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, נָחַץ Ezek. 7: 27, נָחַץ Prov. 6: 27, נָחַץ Ezek. 16: 6, נָחַץ Hos. 4: 13, but Tsere occasionally in pause, נָחַץ Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָחַב Gen. 27: 9, אָחַב Deut. 15: 16; infinitive וָאָחַב 1 Sam. 7: 8, קָחַב Jer. 15: 3, with Makkeph, קָחַב 1 Kin. 5: 20; Niphal infinitive, הָחַב Ex. 17: 10, with suffixes, הָחַב 2 Chron. 16: 7, 8, with prefixed נָ, נָחַב Judg. 11: 25, נָחַב 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָחַב Ezek. 14: 3 (a like substitution of א for ח occurring once in the Hiphil preterite אָחַב Isa. 63: 3); future יִחַב Ex. 14: 14, with Vav conversive, וַיִּחַב Job 7: 5, or with the accent on the penult, וַיִּחַב Ex. 9: 15, וַיִּחַב Num. 22: 25, imperative, הָחַב 1 Sam. 18: 17, or with the accent thrown back, הָחַב Gen. 13: 9; Hiphil infinitive, הָחַב 1 Sam. 27: 12, הָחַב Gen. 21: 16, הָחַב Deut. 7: 2, apocopated future, יִחַב 1 Sam. 2: 10, הָחַב Deut. 9: 26, יִחַב Ps. 12: 4, with Vav conversive, וַיִּחַב 1 Kin. 22: 54, וַיִּחַב Zech. 11: 8; imperative, הָחַב Ex. 28: 1, with Makkeph, הָחַב Ps. 81: 11, הָחַב 2 Sam. 20: 4, הָחַב Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הָחַב Job 18: 21, הָחַב Ps. 69: 24, though not always, הָחַב Lev. 8: 3. Hophal infinitive, הָחַב 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, לָחַב Lev. 5: 22, לָחַב Hos. 9: 2, וַיִּלָּחַב Gen. 39: 14, לָחַב Ps. 104: 26, לָחַב 74: 10, וַיִּלָּחַב Gen. 39: 4, וַיִּלָּחַב Dan. 2: 1, וַיִּלָּחַב 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, לָחַב Isa. 1: 15, מְלָחַב (fem. form for מְלָחַב, § 61. 5) 1 Sam. 16: 15 but לָחַב Isa. 30: 18, שְׂחַב Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַב Mal. 3: 19, רָחַב Ps. 103: 13, רָחַב Isa. 6: 12, אָרַב Deut. 20: 7, בָּרַב Gen. 24: 1 (בָּרַב rarely occurs except in pause), אָרַב Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future וַיִּקְרַב Prov. 14: 10, וַיִּקְרַב Dan. 1: 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵל, exhibits the peculiar forms, שָׂאֵל

1 Sam. 12: 13 שְׁאֵלְתִּי; 1 Sam. 1: 20, שְׁאֵלְתִּי; Judg. 13: 6, שְׁאֵלְתִּי;
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended הוּ, אָהָלָם Hos. 9: 10, קָרָהָם Ruth 3: 13, קָאָסָם Am. 2: 4, קָאָסָם (by § 61. 1) Isa. 30: 12, קָרָהָם Deut. 20: 2 (the alternate form being קָרָהָם Josh. 22: 16), רָחַצְהוּ Ex. 30: 18, רָחַצְהוּ Ezek. 8: 6, and sometimes is changed to Pattahh, וְצַהָה Isa. 57: 13, וְצַהָה Ezek. 20: 27, וְצַהָה Hos. 5: 2, אָרָהָה Deut. 10: 15, אָרָהָה Jer. 31: 12, or with simple Sh'va under the guttural, וְצַהָה Ps. 68: 8, וְצַהָה 2 Chron. 26: 19. In וְצַהָה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form אָהָלָה Isa. 7: 11, comp. וְצַהָה, וְצַהָה Dan. 9: 19, וְצַהָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before הוּ, בְּרָהוּ Josh. 9: 6, and once before הוּ, וְצַהָה Job 6: 22; when the first radical is א it becomes Seghol, וְצַהָה Ps. 31: 24, וְצַהָה Cant. 2: 15; in other cases it is changed to Pattahh, וְצַהָה Isa. 14: 31, וְצַהָה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ְ), after Seghol (ְ), in other cases (ְ), as is sufficiently shown by the examples already adduced. Exceptions are rare, וְצַהָה Ruth 3: 15, וְצַהָה Ezek. 16: 33, וְצַהָה y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in וְצַהָה Gen. 21: 6; in וְצַהָה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, וְצַהָה and וְצַהָה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of וְצַהָה, e. g. וְצַהָה Num. 6: 23, וְצַהָה Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before הוּ, almost always before א, and prevailing before ע, but rarely before ח or ח. The previous vowel remains short in וְצַהָה to terrify, וְצַהָה to provoke, וְצַהָה to be few, in וְצַהָה to shake, וְצַהָה to cry. It is sometimes lengthened, though not always, in וְצַהָה to make plain, וְצַהָה to commit adultery, וְצַהָה to despise, וְצַהָה to reject, וְצַהָה to ask; וְצַהָה to consume, וְצַהָה to sweep away by a tempest, וְצַהָה to abhor; וְצַהָה to affright, וְצַהָה to be dim, וְצַהָה to lead. It is also lengthened in וְצַהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are וְצַהָה Pi. inf. Judg. 5: 8, וְצַהָה Pu. pret. Ezek. 21: 18, וְצַהָה Pu. pret. Ps. 36: 13, וְצַהָה Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in וְצַהָה Ezek. 16: 4, וְצַהָה Job 83: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, וְצַהָה Job 15: 18, וְצַהָה Jer. 12: 10

though it is in two instances changed to Seghol, אָהָרִי Judg. 5: 28, אָהָרִי Pa. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, אָהָרִי Ezek. 5: 13, אָהָרִי Num. 23: 19, אָהָרִי Num. 8: 7.

§ 122. 1. אָהָרִי and אָהָרִי are Piel forms with the third radical reduplicated in place of the second; אָהָרִי doubles the second syllable; and אָהָרִי Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. אָהָרִי and אָהָרִי have two forms of the Piel, אָהָרִי and אָהָרִי, אָהָרִי and אָהָרִי, § 92. *b*.; and אָהָרִי and אָהָרִי two forms of the Hithpael, אָהָרִי Jer. 46: 7, 8; אָהָרִי Isa. 52: 5, follows the analogy of the latter; אָהָרִי Eccl. 12: 5, is sometimes derived from אָהָרִי to despise, as if it were for אָהָרִי; such a form would however be unexampled. The vowels show it to be the Hiphil future of אָהָרִי or rather אָהָרִי to flourish or blossom, the *a* being inserted as a vowel letter, § 11. 1. *a*, אָהָרִי Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). אָהָרִי Ezra 10: 16 is an anomalous infinitive from אָהָרִי, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, אָהָרִי.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. אָהָרִי or אָהָרִי.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, אָהָרִי, אָהָרִי.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שִׁלַּחְךָ, שִׁלַּחְתָּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שִׁלַּחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שִׁלַּחְתְּ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שִׁלַּח *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ל, § 91. b, is given in the paradigm, שִׁלַּחְלִי being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שִׁלַּח Gen. 43: 16; in one instance the K'thibh inserts ו, שִׁלַּחוּ Jer. 5: 7, where the

K'ri is אָטלח. The vowel *a* is retained before suffixes, remaining short in אָטלח Am. 9: 1, but usually lengthened to Kamets, אָטלח 2 Chron. 21: 17, אָטלח Gen. 23: 11. It is also retained in pause before paragogic ה, אָטלח Ps. 77: 2, אָטלח Dan. 9: 19; elsewhere it is rejected אָטלח 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָטלח Job 32: 10, אָטלח Gen. 48: 8. Hhirik appears in אָטלח Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, אָטלח 1 Chron. 29: 18, אָטלח Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, אָטלח Jon. 2: 1, אָטלח Num. 17: 28, אָטלח Isa. 54: 9, rarely *a*, אָטלח Isa. 58: 9, אָטלח Num. 20: 3, אָטלח 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָטלח Zeph. 3: 11; so sometimes before suffixes, אָטלח 2 Sam. 15: 12, אָטלח Neh. 1: 4, אָטלח Josh. 6: 5, but more commonly Hhirik, אָטלח Am. 1: 13, אָטלח Num. 35: 19, אָטלח Neh. 8: 5, rarely Pattahh, אָטלח Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle ē in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָטלח to shut, אָטלח to say, אָטלח to honour, אָטלח to grow pale, אָטלח to shake, אָטלח to be rich, אָטלח to entreat, אָטלח to slip away, אָטלח to press, אָטלח to drink or be drunken. The following have Pattahh or Hholem, אָטלח to decree, אָטלח to vow, אָטלח fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אָטלח Esth. 2: 8, אָטלח Isa. 51: 14, future, אָטלח Ps. 9: 19, אָטלח Job 17: 3, imperative, even in pause, אָטלח Piel: preterite, אָטלח Lev. 14: 8, אָטלח 2 Chron. 34: 4, infin. constr., אָטלח Hab. 1: 13, אָטלח Lam. 2: 8, future, אָטלח Job 16: 13, אָטלח 2 Kin. 8: 12, אָטלח Deut. 7: 5, imperative, אָטלח Ex. 4: 23. Hiphil: apocopated future, אָטלח 2 Kin. 18: 30, fut. with Vav consecutive, אָטלח Judg. 4: 23, fem. plur., אָטלח Ps. 119: 171, imperative, אָטלח Ps. 86: 2, and even in pause, אָטלח 1 Kin. 22: 12. Hithpael: אָטלח Prov. 17: 14, אָטלח Dan. 11: 40, אָטלח Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָטלח Josh. 9: 13, אָטלח Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָטלח Deut. 22: 7, Hiphil, אָטלח Isa. 7: 11, Hophal, אָטלח Ezek. 16: 4. Participles: Kal, אָטלח Deut. 28: 52, but occasionally in the construct state with Pattahh, אָטלח Ps. 94: 9, אָטלח Isa. 51: 15, אָטלח Isa. 42: 5, אָטלח Lev. 11: 7, Piel, אָטלח 1 Kin. 3: 3, Hithpael, אָטלח 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָטלח Deut. 15: 18, fut. אָטלח Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָטלח Job 8: 26, and one before a grave suffix אָטלח Ezek. 21: 29, comp. fut. אָטלח Isa. 35: 4; אָטלח 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpaël (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, **רָשַׁר** Ps. 76: 4, **רָשַׁר** Ex. 9: 25, **רָשַׁר** Prov. 25: 6, **רָשַׁר** Ps. 93: 1, **רָשַׁר** Gen. 22: 14, **רָשַׁר** Gen. 10: 19, **רָשַׁר** Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, **רָשַׁר** (in pause, **רָשַׁר**) and **רָשַׁר**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **רָשַׁרְתְּ** Ruth 2: 8, **רָשַׁרְתְּ** Ezek. 16: 28, **רָשַׁרְתְּ** Esth. 4: 14, **רָשַׁרְתְּ** Ezek. 16: 4, scarcely ever simple Sh'va, **רָשַׁרְתְּ** 1 Kin. 14: 3, **רָשַׁרְתְּ** Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in **רָשַׁרְתְּ** Gen. 30: 15, and **רָשַׁרְתְּ** Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **רָשַׁרְתְּ** Gen. 4: 23 for **רָשַׁרְתְּ**.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, **רָשַׁרְתְּ** Num. 24: 11, **רָשַׁרְתְּ** Prov. 25: 17, but also in the first plural of the preterite, **רָשַׁרְתֶּם** Ps. 44: 18 (**רָשַׁרְתֶּם** ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; **ר** retains simple Sh'va before all personal terminations and suffixes, **רָשַׁרְתָּ** Judg. 4: 20, **רָשַׁרְתָּ** Mal. 1: 7, **רָשַׁרְתָּ** Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, **רָשַׁרְתָּ** Isa. 27: 4, **רָשַׁרְתָּ** Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending **רָשַׁרְתְּ**, **רָשַׁרְתְּ** Ezek. 24: 26; **רָשַׁרְתְּ** Ezek. 16: 50 for **רָשַׁרְתְּ** perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In **רָשַׁרְתְּ** Am. 8: 8 K'thibh for **רָשַׁרְתְּ** the guttural **ר** is elided, § 53. 3.

PE NUN (פ"נ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, **רָשַׁר** becomes **רָשַׁר**, written **רָשַׁר**, so **רָשַׁר** for **רָשַׁר**, **רָשַׁר** for **רָשַׁר**. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, **רָשַׁר** for **רָשַׁר**.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נַּ for נַּנְּ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination נ; thus, נַּנְּ for נַּנְּנַּ (by § 63. 2. a), the primary form being נַּנְּנַּ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. *ἔγγράφω*, *ἐμβάλλω*, *συσπρέφω*.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נַּנְּ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נַּנְּ *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נַּנְּ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נַּנְּ has Pattahh in one instance before Makkeph, נַּנְּנַּ Judg. 16: 5.

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נַּנְּ Num. 34: 18, נַּנְּ 2 Kin. 4: 24, נַּנְּנַּ Gen. 24: 48, נַּנְּנַּ Ex. 15: 2. It is, however, always assimilated in נַּנְּ the Niphal preterite of נַּנְּ *to repent*, and occasionally in נַּנְּ *to descend*, e. g. נַּנְּ Jer. 21: 18, נַּנְּ Prov. 17: 10, נַּנְּ Ps. 38: 3 but נַּנְּנַּ ibid., נַּנְּנַּ Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נַּנְּנַּ Isa. 58: 3, נַּנְּנַּ Ps. 68: 3, נַּנְּנַּ Jer. 3: 5, נַּנְּנַּ Deut. 33: 9 (and occasionally elsewhere), נַּנְּנַּ Job 40: 24, נַּנְּנַּ Isa. 29: 1, נַּנְּנַּ Ezek. 22: 20, נַּנְּנַּ (for נַּנְּנַּ) Num. 5: 22, נַּנְּנַּ (for נַּנְּנַּ) with Dagheshe-forte separative, § 24. 5) Isa. 33: 1, נַּנְּנַּ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with a, נַּ 2 Sam. 1: 15 (once before Makkeph, נַּנְּ Gen. 19: 9, in plural נַּנְּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַּנְּ Josh. 3: 9,

1 Sam. 14: 38), **שָׁלַח** Ex. 3: 5, **שָׁלַח** Job 1: 11, **שָׁלַח** Deut. 2: 24, **שָׁלַח** Ezek. 37: 9, **שָׁלַח** Gen. 27: 26, though it is occasionally retained, **שָׁלַח** 2 Kin. 19: 29, **שָׁלַח** Ps. 10: 12, or by a variant orthography, **שָׁלַח** Ps. 4: 7 but always else-where **שָׁלַח**. In imperatives with **וְ**, and in Lamedh He verbs which have **ע** in the imperative, Nun is invariably retained, **שָׁלַח** Prov. 17: 14, **שָׁלַח** Ps. 24: 14, **שָׁלַח** Num. 31: 2, **שָׁלַח** Ps. 58: 7, **שָׁלַח** Gen. 30: 27, **שָׁלַח** Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **שָׁלַח** (with suffix, **שָׁלַחְתִּי**) from **שָׁלַח**, **שָׁלַח** from **שָׁלַח** (twice) and **שָׁלַח** from **שָׁלַח** (once) and **שָׁלַח** from **שָׁלַח** (once), **שָׁלַח** has **שָׁלַח** (by § 60. 3. c), with the preposition **לְ**, **שָׁלַחְתִּי** by § 57. 2. (3), once **שָׁלַח** (§ 53. 3) Job 41: 17, once without the feminine ending, **שָׁלַח** Ps. 89: 10, and twice **שָׁלַח**; **שָׁלַח** has commonly **שָׁלַח** (for **שָׁלַח**), with suffixes **שָׁלַחְתִּי**, but **שָׁלַח** Num. 20: 21, and **שָׁלַח** Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms **שָׁלַחְתִּי** Jer. 32: 4, and **שָׁלַחְתִּי** Judg. 20: 39.

6. The **ר** of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, **שָׁלַחְתִּי** Ezek. 5: 13, **שָׁלַחְתִּי** Ezek. 37: 10, Jer. 23: 13, **שָׁלַחְתִּי** Num. 24: 7, Dan. 11: 14, **שָׁלַחְתִּי** Isa. 52: 5.

§ 132. 1. The last radical of **שָׁלַח** is assimilated in the Niphal as well as in the Kal species, **שָׁלַח** Lev. 26: 25. The final Nun of other verbs remains without assimilation, **שָׁלַח**, **שָׁלַח**, **שָׁלַח**. In 2 Sam. 22: 41 **שָׁלַח** is for **שָׁלַח** which is found in the parallel passage Ps. 18: 41. **שָׁלַח** 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (**שָׁלַח**) prolonged by reduplication, which is the case with some other short words, e. g. **שָׁלַח** from **שָׁלַח**, **שָׁלַח** for **שָׁלַח**; others regard it as the infinitive **שָׁלַח** with the 3 fem. plur. suffix or with **ן** paragodic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. **שָׁלַח** is the imper. with parag. **ר**, except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending **ר**, instead of **ר**, comp. **שָׁלַח** Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by **שָׁלַח** to take, whose first radical is assimilated or rejected in the same manner as **שָׁלַח**, Kal inf. const. **שָׁלַח** (with prep. **לְ**, **שָׁלַחְתִּי**, to be distinguished from **שָׁלַח** 2 fem. sing. pret.), once **שָׁלַח** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **שָׁלַחְתִּי**, fut. **שָׁלַח**, imper. **שָׁלַח**, rarely **שָׁלַח**, **שָׁלַח**, Hoph. fut. **שָׁלַח**, but Niph. pret. **שָׁלַח**. In Hos. 11: 3 **שָׁלַח** is the masculine infinitive with the suffix for **שָׁלַח**; the same form occurs without a suffix, **שָׁלַח** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **שָׁלַח**.

3. In Isa. 64: 5 **שָׁלַח** has the form of a Hiphil future from **שָׁלַח**, but the sense shows it to be from **שָׁלַח** for **שָׁלַח**, Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ש"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, **סב** for **סָבַב**, **סב** for **סָבַב** § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus **סָבַב**, **סב**, **סָבִיב**, **סב**; **הָסִיב**, **הָסִיב**, **הָסִיב**, **הָסִיב**.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִכָּבֵב becomes יָכֹב with *ǝ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יָכֹב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֶר for יִמְרֵר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָכֹב. The three possible forms of this tense are consequently יָכֹב, יָכֹב and יִמְרֵר.

In the Niphal preterite נִכָּבֵב becomes by contraction נָכַב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נָהַר for נִהַר; in other cases Hhirik is lengthened to Tsere, נָהַר for נִהַר; or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָכַב. The forms of this tense are, therefore, נָכַב, נָהַר, נָהַר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הָכֹב for הִכָּבֵב, יָכֹב or יָכֹב for יִכָּבֵב, הָכֹב (Kibbutz before the doubled letter by § 61. 5) or הָכֹב for הִכָּבֵב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, **יִפְּטֹה**, **יִפְּטֹה**; **יִפְּטֹה**, **יִפְּטֹה** (comp. **יִפְּטֹה**, **יִפְּטֹה**) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, **יִפְּטֹה**, **יִפְּטֹה** (comp. **יִפְּטֹה**, **יִפְּטֹה**).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, **יִפְּטֹה**, **יִפְּטֹה**.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, **יִפְּטֹה**, **יִפְּטֹה**.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **יִפְּטֹה**, **יִפְּטֹה**.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

as the infinitive of שָׁגַג *in their erring*; Job 29: 3 has Hhirik before the suffix. The feminine termination וֹת is appended to the following infinitives, הִזְרוּ Ps. 77: 10. Job 19: 17, שָׁמְרוּ Ezek. 36: 3, וְזָרוּ Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, כֹּחַ, הוֹחַ and דֹּחַ but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גָּל), פָּזַח Ps. 80: 16. Fürst regards דָּחַ as a contracted participle from דָּחַח, analogous to the Ayin Vav form דָּחַס.

3. The following uncontracted forms occur in the Kal future, יִחַדּוּ Am. 5: 15, יִדְּרוּ and יִחַדּוּ from יָדַר; in the Niphal, יִחַדּוּ Job 11: 12; Hiphil, יִשְׁמְרוּ Mic. 6: 13, יִשְׁמְרוּ Ezek. 3: 15, יִחַדּוּ Jer. 49: 37, and constantly in יִחַדּוּ and יִחַלּוּ; Hophal, יִחַדּוּ Job 20: 8 from יָדַר. In a few instances the repetition of the same letter is avoided by the substitution of מ for the second radical, יִחַדּוּ = יִחַמּוּ Ps. 58: 8 and perhaps also Job 7: 5, יִחַדּוּ = יִחַמּוּ Ezek. 28: 24, Lev. 13: 51, 52, יִחַדּוּ = יִחַמּוּ Jer. 30: 16 K'thibh. Comp. in Syriac יִחַדּוּ part. of יִחַדּוּ. According to the Rabbins יִחַדּוּ = יִחַמּוּ Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Dagheshe-forte in the first radical, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ; or with *a* as the second vowel, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ. (2) With Tsere under the personal prefix, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ, *e* being once written by means of the vowel letter י, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ. (3) With Kamets under the personal prefix, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ; this occurs once with fut. *a*, יִחַדּוּ Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ. There are a few examples of *u* in the future as in Ayin Vav verbs, יִחַדּוּ Prov. 6: 6, יִחַדּוּ Isa. 42: 4, Eccles. 12: 6, יִחַדּוּ Ezek. 24: 11 and perhaps יִחַדּוּ Gen. 49: 19, Hab. 3: 16, יִחַדּוּ Ps. 91: 6, though Gesenius assumes the existence of יִחַדּוּ and יִחַמּוּ as distinct roots from יִחַדּוּ and יִחַמּוּ.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *n*, יִחַדּוּ Job 20: 28, יִחַדּוּ, יִחַדּוּ. (2) With Tsere under the prefix, יִחַדּוּ Jer. 22: 23, יִחַדּוּ Mal. 3: 9, יִחַדּוּ Isa. 57: 5. (3) With Kamets under the prefix, יִחַדּוּ, יִחַמּוּ, יִחַלּוּ; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, יִחַדּוּ and יִחַמּוּ and יִחַלּוּ and יִחַמּוּ Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, יִחַדּוּ Eccl. 12: 6, יִחַדּוּ Am. 3: 11, יִחַדּוּ Nah. 1: 12, יִחַדּוּ Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, יִחַדּוּ, Lev. 21: 9, but mostly compresses it to Pattahh, יִחַדּוּ, יִחַדּוּ, יִחַדּוּ; like the preterite it sometimes has Hholem, יִחַדּוּ, יִחַדּוּ, יִחַדּוּ. Isa. 24: 3, יִחַדּוּ ibid. If the first radical is a guttural and incapable of receiving Dagheshe, the preceding Hhirik is lengthened to Tsere, יִחַדּוּ, יִחַדּוּ, יִחַדּוּ. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

Gen. 11: 7 K. fut. for נִבְלָחוּ נִבְלָחוּ Isa. 19: 8 Ni. pret. for נִבְלָחוּ or נִבְלָחוּ, נִבְלָחוּ Ezek. 41: 7 Ni. fut. for נִבְלָחוּ; נִבְלָחוּ Judg. 5: 5 according to Gesenius for נִבְלָחוּ Ni. pret. of זָלַל to shake, according to others K. pret. of זָלַל to flow; נִבְלָחוּ Ezek. 36: 3 for נִבְלָחוּ (Ewald) from עָלַל to enter, or for נִבְלָחוּ Ni. fut. of עָלַל to go up, נִבְלָחוּ Ezek. 7: 24 Ni. pret. for נִבְלָחוּ Cant. 1: 6 Ni. pret. for נִבְלָחוּ. Once instead of doubling the last radical י is inserted, הִלָּח, Prov. 26: 7 for הִלָּח, comp. הִלָּח Ezr. 10: 16 for הִלָּח; or it may be for הִלָּח from הִלָּח § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קָמֵט, קָמֵט (Kamets before י which cannot be doubled), קָמֵט, קָמֵט (the vowel remaining long before י), קָמֵט (Pattaliḥ instead of compound Sh'va on account of the following guttural, § 60. 3. c), קָמֵט, once with *u*, קָמֵט Mic. 2: 4; with *e* in the future, קָמֵט, קָמֵט. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, קָמֵט, קָמֵט; other cases are rare and exceptional, קָמֵט, קָמֵט, קָמֵט which is first plur. pret. for קָמֵט not third plur. for קָמֵט (Ewald), § 54, 3; קָמֵט Deut. 32: 41, קָמֵט Isa. 44: 16, קָמֵט Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, קָמֵט, קָמֵט from קָמֵט, קָמֵט from קָמֵט, קָמֵט from קָמֵט, קָמֵט from קָמֵט; in קָמֵט Gen. 43: 29, Isa. 30: 19, from קָמֵט Lev. 26: 15 from קָמֵט, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, קָמֵט Prov. 8: 29 for קָמֵט ver. 27, קָמֵט Isa. 33: 1 for קָמֵט Ezek. 14: 8 for קָמֵט Lam. 1: 8 for קָמֵט Hi. pret. of זָלַל Hab. 2: 17 for קָמֵט Hi. fut. of זָלַל with 3 fem. plur. suf., קָמֵט 2 Sam. 22: 43 in a few editions for קָמֵט. Nun is once inserted before the suffix in place of doubling the radical, קָמֵט Num. 23: 13 for קָמֵט.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַח to cry.	קָנָן to make a nest.
בָּזַח to plunder.	פָּצַח to smite, break.	קָצַץ to cut off.
בִּירַר to purify.	לָבַח to take away the heart.	רָבַח to be many.
פָּשַׁח to grope.	לָקַח to lick.	רָכַח to be tender.
זָקַח to refine.	פָּשַׁח to feel, to grope.	שָׂרַח to harrow.
זָקַח to warm.	פָּזַח to leap.	שָׂרַח to rule.
חָצַח to divide.	פָּלַח to judge, to intercede.	שָׁרַח to sharpen.
חָרַח to be broken.		תָּמַח to be perfect.
חָלַח to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	חָרַר to linger.	שָׂעַע to sport, delight.
פָּרַר to dance.	פָּרַר to excite.	שָׂרַר to run.
לָרַח to be mad.	לָרַח to chirp.	מָרַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַן to complain.	נָנַד to fly.	רָרַע to break.
בָּבַל to mix.	נָסַם to lift up.	שָׁחַח to sink.
פָּבַק to empty.	חָסַח to occupy the three-	שָׁלַל to spoil.
גָּדַד to cut.	hold.	שָׁמַם to be desolate or
זָרַר to sweep away.	צָרַר to bind.	amazed.
דָּמַם to be still.	קָסַם to cut off.	הָסַח to beat.
וָדַד to break loose.	קָטַשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and הָלַל to roll.	עָנַן to gather clouds, עָנַן to practice sorcery.
הָלַל to praise, הָלַל to make mad.	
חָלַל to profane, חָלַל to wound.	פָּרַץ to burst, פָּרַץ to shake to pieces.
חָלַל to make gracious, חָלַל to be gracious.	קָלַל to curse, קָלַל to whet.
מָלַל to speak, מָלַל to mow.	רָצַץ and רָצַץ to crush.
סָבַב to change, סָבַב to surround.	שָׁפַד and שָׁפַד to treat with violence.

5. The following use different forms in different species, viz.:

חָקַק Pi. to decree, Pu. חָקַק.	רָן Pi. to shout, Hith. רָן. *
מָדַד Pi. to measure, Hith. מָדַד.	רָשַׁע Pi. to break, Pu. רָשַׁע.
מָרַר Pi. to make bitter, Hith. מָרַר.	שָׁן Pi. to inculcate, Hith. שָׁן.
סָלַס Pi. to exalt, Hith. סָלַס.	pierce.
עָלַל Pi. to maltreat, Hith. עָלַל.	
and עָלַל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׂעַע Isa. 11: 8; Infinitive, לְחַרְחֹרֵךְ Prov. 26: 21, חָרַחְחִיחָהּ Ex. 12: 39; Future, תִּשְׁעָשַׁע Ps. 119: 47, תִּשְׁעָשַׁע Ps. 94: 19; Imperative, חָשַׁחְשָׁהּ Isa. 29: 9; Participle, מְחַחֵחַ Gen. 27: 12, מְחַחֵחַ Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נָוַד Nah. 3: 17, צָוַל Lam. 1: 12, the future תִּשְׁעָשַׁע Isa. 66: 12, and the participles, מְגֻלָּח Isa. 9: 4, מְגֻלָּח Isa. 53: 5.

* מְרָוֵן Ps. 78: 65 is not from רָוַן (Gesenius) but from רָן, see Alexander in loc.

2. **הִתְחַבֵּר** 2 Sam. 22: 7 is contracted for **הִתְחַבֵּר** Ps. 18: 27; in regard to **הִתְחַבֵּר** in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of **פָּלַל** *thou wilt show thyself a judge*, but as it answers to **הִתְחַבֵּר** Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with **ח** of the prefix.

3. **הִתְחַלֵּל** and **הִתְחַלֵּל**. The prefixed **ח** remains in the Hiphil future of **הִתְחַלֵּל**, e. g. **הִתְחַלֵּל**, **הִתְחַלֵּל**, **הִתְחַלֵּל** and in the derivative nouns **הִתְחַלֵּל**, **הִתְחַלֵּל**, whence these forms are in the lexicons referred to the secondary root **חִלֵּל**.

PE YODH (י) VERBS.

§ 144. In quiescent verbs one of the original radicals is **א**, **י** or **י**, which in certain forms is converted into or exchanged for a vowel. As **א** preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either **י** or **י** enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. a. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵא, הָלַךְ and are quite distinct from the quiescent verbs ל"ו in which ה always represents a vowel, e. g. הָלַח, הָלַח.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הִשָּׁב, הִשָּׁב, הִשָּׁב, הִשָּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִשָּׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִשָּׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. c, e. g. יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesht-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִשָּׁב, יִשָּׁב.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. a, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, יִשָּׁב, יִשָּׁב.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁיב, הוֹשִׁיב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הוֹשִׁיב, הוֹשִׁיב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, **רָצִיעַ, רָצִיעַ, רָצִיעַ**.

3. In the Hophal Vav quiesces in Shurek, **רָצִיעַ, רָצִיעַ, רָצִיעַ**; occasionally the short vowel is preserved and Daghesheforte inserted in the second radical, **רָצִיעַ**.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. **נָקִים, נָקִים**), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of **רָצִיעַ** *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of **רָצִיעַ** *to be dry*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, viz.:

רָצִיעַ <i>to be dry.</i>	רָצִיעַ <i>to be poured.</i>	רָצִיעַ <i>to fear.</i>
רָצִיעַ <i>to toil.</i>	רָצִיעַ <i>to appoint.</i>	רָצִיעַ <i>to cast.</i>
רָצִיעַ <i>to delay.</i>	רָצִיעַ <i>to be weary.</i>	רָצִיעַ <i>to possess.</i>
רָצִיעַ <i>to oppress.</i>	רָצִיעַ <i>to counsel.</i>	רָצִיעַ <i>to put.</i>
רָצִיעַ <i>to suck.</i>	רָצִיעַ <i>to be beautiful.</i>	רָצִיעַ <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent **רָצִיעַ, רָצִיעַ, רָצִיעַ**, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, **רָצִיעַ** from **רָצִיעַ** and **רָצִיעַ** from **רָצִיעַ**, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

רָצִיעַ <i>to know.</i>	* רָצִיעַ <i>to bear.</i>	רָצִיעַ <i>to be dislocated.</i>
רָצִיעַ <i>to be joined.</i>	* רָצִיעַ <i>to go out.</i>	* רָצִיעַ <i>to go down.</i>
רָצִיעַ <i>to conceive.</i>	* רָצִיעַ <i>to be straitened.</i>	* רָצִיעַ <i>to sit, dwell.</i>

The second syllable has Pattahh in חָרַךְ Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, חָרְרָה, חָרְרָה, חָרְרָה has Seghol after the analogy of Lamedh Aleph verbs; חָרְרָה (with the vowel-letter *ḥ* for *e*) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In :חָרַךְ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: חָרַךְ to chastise, instruct, חָרַךְ to burn. In חָרְרָה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; חָרְרָה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: חָרַךְ to be good fut. חָרַךְ, once חָרַךְ Nah. 3: 8; חָרַךְ to pour חָרַךְ, once חָרַךְ 1 Kin. 22: 35; חָרַךְ to form, חָרַךְ and חָרַךְ, חָרַךְ to burn, חָרַךְ Isa. 10: 16, and חָרַךְ Deut. 32: 22; חָרַךְ to awake, חָרַךְ once חָרַךְ 1 Kin. 3: 15; חָרַךְ to be precious, חָרַךְ and חָרַךְ, or with a vowel letter for *e*, חָרַךְ, חָרַךְ to be desolate, חָרַךְ once חָרַךְ Ezek. 6: 6; חָרַךְ to be right, חָרַךְ, once חָרַךְ (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have חָרַךְ Isa. 40: 30 for חָרַךְ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, חָרַךְ, חָרַךְ, חָרַךְ. Pattahh in the ultimate becomes Seghol in חָרַךְ (with a postpositive accent) Gen. 2: 7, 19, חָרַךְ Gen. 50: 26; but חָרַךְ, חָרַךְ, only once before a monosyllable, § 35. 1, חָרַךְ Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form חָרַךְ, unless the following word begins with an accented syllable, e. g. חָרַךְ Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, חָרַךְ Ruth 4: 1, חָרַךְ Ps. 139: 1, חָרַךְ Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: חָרַךְ and with a feminine ending חָרַךְ, חָרַךְ, חָרַךְ with suf. חָרַךְ, once with prep. חָרַךְ 2 Chron. 31: 7, Daghesh conservative after *ḥ*, § 14. a; חָרַךְ, § 87, once חָרַךְ Josh. 22: 25 and with prep. חָרַךְ 1 Sam. 18: 29 from חָרַךְ, once חָרַךְ 2 Chron. 26: 15 from חָרַךְ, חָרַךְ.

2. Infinitives without Yodh: חָרַךְ (with suf. חָרַךְ) Ex. 2: 4, and without the feminine termination חָרַךְ (with suf. חָרַךְ) and חָרַךְ, once חָרַךְ 1 Sam. 4: 19, § 54. 2. חָרַךְ (with suf. חָרַךְ), חָרַךְ (with suf. חָרַךְ), once חָרַךְ Gen. 46: 3, חָרַךְ (with suf. חָרַךְ), חָרַךְ (with suf. חָרַךְ) once חָרַךְ Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive חָרַךְ Jer. 42: 10, which is usually explained to be for חָרַךְ; it may, however, be derived from the Ayin Vav verb חָרַךְ.

3. Imperatives with Yodh: חָרַךְ, חָרַךְ, חָרַךְ. Without Yodh: חָרַךְ (with parag. חָרַךְ Prov. 24: 14), חָרַךְ (with parag. חָרַךְ Hos. 4: 18, see § 92. a), חָרַךְ (with parag. חָרַךְ Cant. 3: 11), חָרַךְ (with parag. חָרַךְ Ps. 23: 6). With both forms: חָרַךְ and חָרַךְ, חָרַךְ (with parag. חָרַךְ Judg. 5: 13, חָרַךְ and חָרַךְ).

§ 150. 1. The Niphal of נָתַן has *u* instead of *o*, נָתַן Zeph. 3: 18, נָתַן Lam. 1: 4; נָתַן 1 Chron. 3: 5, 20: 8 has *u* followed by Daghesh. נָתַן, which according to Gesenius is from נָתַן, has *u*; Ewald assumes the root to be נָתַן, and refers to it likewise the Kal future and the Hiphil ascribed to נָתַן, § 148. 3. and § 151. 4. In that case the Daghesh in נָתַן Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh נָתַן 2 Sam. 14: 30 will be unexplained. נָתַן Ps. 9: 17 is not the Niphal preterite or participle of נָתַן, but the Kal participle of נָתַן.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נָתַן Gen. 8: 12, 1 Sam. 13: 8 K'ri, נָתַן Ex. 19: 13. In the first person singular *a* always has Hhirik, נָתַן, נָתַן, נָתַן, נָתַן, נָתַן.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: נָתַן to be good, נָתַן to howl, נָתַן to go to the right, נָתַן to change, נָתַן to suck. Yodh is likewise found in נָתַן Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, נָתַן Hos. 7: 12, נָתַן Prov. 4: 25, נָתַן Ps. 5: 9 K'ri (K'thibh נָתַן, comp. Isa. 45: 2 K'thibh נָתַן, K'ri נָתַן), נָתַן Gen. 8: 17 K'ri (K'thibh נָתַן), נָתַן 1 Chron. 12: 2.

2. In נָתַן Job 24: 21 (elsewhere נָתַן and נָתַן once נָתַן Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in נָתַן Isa. 52: 5, נָתַן Neh. 11: 17, Ps. 28, 7, נָתַן 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, נָתַן, נָתַן, נָתַן, נָתַן, and once the vowel Tsere is dropped before a suffix, נָתַן Ex. 2: 9.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, נָתַן, נָתַן, נָתַן; but with a pause accent נָתַן Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: נָתַן to set, place, נָתַן to spread, נָתַן to pour, except נָתַן: נָתַן 2 Kin. 4: 5 K'ri (K'thibh נָתַן), נָתַן to burn, except נָתַן 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *u* followed by Daghesh, נָתַן Ex. 10: 24, נָתַן Isa. 14: 11, Esth. 4: 3, נָתַן Isa. 28: 16, נָתַן Job 11: 15 and a few of Hholem, נָתַן Lev. 4: 23, 28, נָתַן Prov. 11: 25 for נָתַן from נָתַן. The construct infinitive: נָתַן Ezr. 3: 11, and with the feminine termination נָתַן Ezek. 16: 4, נָתַן Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, נָתַן Judg. 19: 11 for נָתַן. Hhirik occurs with the second radical of נָתַן and נָתַן in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. נָתַן, נָתַן, נָתַן.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, וַיִּבְטְחוּ Nah. 1: 4 for וַיִּבְטְחוּ Lam. 3: 33, וַיִּבְטְחוּ Lam. 3: 53, וַיִּבְטְחוּ 2 Chron. 32: 30 K'ri (K'thibh וַיִּבְטְחוּ).

3. Three verbs have Vav in the Hithpael, הִתְחַבֵּט, הִתְחַבֵּט, הִתְחַבֵּט; ה is assimilated to the following ו and contracted with it in הִתְחַבֵּט Ezek. 23: 48 for הִתְחַבֵּט a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְחַבֵּט Ex. 2: 4 for הִתְחַבֵּט Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הִלָּךְ and הִלָּךְ. הִלָּךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הִלָּךְ. Thus, Kal inf. const. הִלָּךְ (הִלָּךְ, with suf. לְכָתִי) rarely הִלָּךְ; fut. הִלָּךְ (once with the vowel letter י for ע, אִלָּכֶה Mic. 1: 8, fem. pl. אִלָּכֶנָּה), occasionally in poetry הִלָּךְ (3 fem. sing. הִלָּכְנָה; imper. הִלָּךְ (with ח, parag. לָכֶה, or without the vowel letter הִלָּךְ, fem. pl. לָכֶנָּה and לָכֶנָּה) once הִלָּכֶה Jer. 51: 50. Hiphil: הִלָּךְ once in the imper. הִלָּכֶה Ex. 2: 9, and once in the participle מְהִלָּכִים Zech. 3: 7 for מְהִלָּכִים, § 94. c.

2. הָאָסַף to gather and הָאָסַף to add are liable to be confounded in certain forms. In the Hiphil future of הָאָסַף, הָאָסַף, ה is twice represented by the vowel letter א, וַיִּאָּסֶף 1 Sam. 18: 29. הָאָסַף Ex. 5: 7; הָאָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיִּאָּסֶף 2 Sam. 6: 1, הָאָסַף Ps. 104: 29, אָסַף Mic. 4: 6, אָסַף 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tserē, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of הָאָסַף when joined with the negative particle אַל is accented on the penult, אַל-הָאָסַף Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הָאָסַף Prov. 30: 6.

3. הִשְׁבִּיחֵם Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הִשְׁבִּיחֵם from הִשְׁבִּיחַ to dwell, though Ewald derives it from הִשְׁבִּיחַ to return, as if for הִשְׁבִּיחֵם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הָאָסַף Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הָאָסַף; but Maurer and Knobel read it הָאָסַף and assume a root הָאָסַף synonymous with הָאָסַף." Alexander in loc.

הָאָסַף Ps. 16: 5, see § 90.

AYIN VAV (ו"ו) AND AYIN YODH (י"ו) VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpaal of two, § 163. 1, the Niphal of הָיָה to be, and the Hiphil of חָיָה to live.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוֹם where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּיַח for בָּוִיחַ, בָּשׁ for בָּוֶשׁ, רָב for רָוִב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֶם, בָּיַח for בָּוִיחַ, בָּשׁ for בָּוֶשׁ, רָב for רָוִב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הָקִוִּים, יָקִים for יָקִוּם, הִקְוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקִים, רָיַב, comp. יָעֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קִים (kōm = kāūm) for קָוִים; יָקִים for יָקִוּם, the prefix usually taking the simplest of the long vowels *ā*; יָקִים for יָקִוּם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (ֵ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pre-tonic vowel of the first syllable, *תִּקְוֵינָהּ*, *תִּקְוֵינָהּ*, *תִּקְוֵינָהּ*. In the Niphal preterite, when the inserted *ı* receives the accent, the preceding *ı* is for euphony changed to *ı̄*, e. g. *תִּקְוֵינָהּ*.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus *תִּשָּׁב*, *תִּשָּׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *תִּשָּׁב*, *תִּשָּׁב*.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ı*, e. g. *קָיַר*, or as *ı̄*, e. g. *קָיַם*.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָיַם*, Pu. *קָיַם*, Hith. *תִּקְוֵינָהּ*.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *ı* is softened, with the antecedent *a*, *קָיַם* for *קָיַם*, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *תִּקְוֵינָהּ*, Pu. *תִּקְוֵינָהּ*.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of *קָיַם* to stand or rise, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by *רָיַב* to contend.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *יָחַד*, *יָחַד*; so likewise in the following guttural verbs and forms, *יָחַד* to *expire*, *יָחַד* Isa. 29: 22, *יָחַד* Isa. 42: 11, *יָחַד* to be an enemy, *יָחַד* 1 Sam. 18: 9 K'ri (K'thibh עֵין), *יָחַד* Jer. 4: 31, which are confined to the Kal species, and in *יָחַד* to be airy or refreshing, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin ^{Doubled} *יָחַד* verbs, *יָחַד* Zech. 4: 10, *יָחַד* Isa. 44: 18 but *יָחַד* Lev. 14: 42. It has Tsere in *יָחַד* to die, *יָחַד* Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but *יָחַד* Jer. 50: 3, and Hholem in *יָחַד* to shine, *יָחַד* to be ashamed, *יָחַד* to be good, § 82. 1. a, and in *יָחַד* Jer. 27: 18, elsewhere *יָחַד* Isa. 1: 6, Ps. 58: 4, elsewhere *יָחַד*. Hhrik once occurs instead of Pattahh in the second person plural, *יָחַד* Mal. 3: 20. The following participles have Tsere, *יָחַד*, *יָחַד*, *יָחַד*; the following have Hholem, *יָחַד*, *יָחַד*, *יָחַד* 2 Kin. 16: 7 (comp. *יָחַד* Ex. 32: 25 in the Samaritan copy), elsewhere *יָחַד*, *יָחַד* Jer. 4: 31 if from *יָחַד* and not from *יָחַד*.

3. The vowel letter א is written for ā, § 11. 1. a, once in the preterite, *יָחַד* Hos. 10: 14, and occasionally in the participle, *יָחַד* Judg. 4: 21, *יָחַד* Prov. 24: 7, *יָחַד* 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, *יָחַד* despising Ezek. 16: 57, 28: 24, 26, to be distinguished from *יָחַד* rowing Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted י, *יָחַד* Zech. 14: 10 for *יָחַד*; the ancient versions favour the assumption, that *יָחַד* Ps. 22: 17 is in like manner for *יָחַד* piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *יָחַד* Lev. 18: 28, *יָחַד* Gen. 26: 22, *יָחַד* Gen. 40: 15, *יָחַד* Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *יָחַד* Obad. ver. 16, *יָחַד* Am. 3: 15, *יָחַד* Isa. 11: 2, *יָחַד* Isa. 7: 19 but *יָחַד* ibid., *יָחַד* Zech. 5: 4, *יָחַד* ibid., where the feminine ending is ו, instead of ו; so in the passive participle, *יָחַד* Isa. 59: 5 for *יָחַד*.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *יָחַד*, *יָחַד* Judg. 8: 25, *יָחַד* and *יָחַד* Isa. 7: 2, elsewhere *יָחַד*, *יָחַד* Isa. 30: 2, which is not from *יָחַד*, *יָחַד* Josh. 2: 16, else-

where שֶׁבַח, and with suf. רוֹמֵם Ezek. 10: 17, הִלִּיחַ Ps. 71: 6, which is not the participle from הִלִּיחַ (Gesenius), הִלִּיחַ *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, הוֹשׁ Isa. 60: 1, בֹּא Mic. 4: 10, הוֹשִׁיעַ Mic. 4: 13. With paragogic הוֹ, קוֹמְהוּ or קוֹמְהָ, שִׁבְחֵהוּ. Examples of the feminine plural, שִׁבְחֵנָה, קְרַבְנֵנָה.

3. The following futures have Hholem, יָבֹא Gen. 6: 3, elsewhere יִבְרִיךְ Ps. 80: 19, יִחַדּוּ and יִחַדּוּ where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: תִּבְרַכְנָה and תִּבְרַכְנָה, תִּשְׁמְרְנָה and Zech. 1: 17 תִּשְׁמְרְנָה (in Baer's edition without Dagghesh), תִּשְׁמְרְנָה and תִּשְׁמְרְנָה Ezek. 13: 19 (Baer no Dagghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה Ezek. 4: 12, with Dagghesh euphonic in the 2 and 3 which Baer omits. Apocopated future: תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה, תִּשְׁמְרְנָה with the accent thrown back to the penult תִּשְׁמְרְנָה. Future with Vav consecutive: וְיָבֹא (in pause וְיָבֹא), וְיָבֹא, וְיָבֹא, וְיָבֹא, וְיָבֹא; the last vowel is changed to Pattahh before a final guttural, וְיָבֹא, and sometimes before ר or after an initial guttural וְיָבֹא but וְיָבֹא *he was weary*, וְיָבֹא *he flew*; the vowel of the preformative is likewise changed to Pattahh in וְיָבֹא Job 31: 5, וְיָבֹא 1 Sam. 14: 32, וְיָבֹא 1 Sam. 15: 19 but וְיָבֹא 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, יָבֹא Job 38: 13 (יָבֹא Lam. 3: 58), יָבֹא Dan. 9: 2 (יָבֹא Ps. 139: 2) יָבֹא Jer. 16: 16; יָבֹא Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, יָבֹא *to understand*, יָבֹא (once יָבֹא Mic. 4: 10) *to break forth*, יָבֹא (once יָבֹא Prov. 23: 24 K'thibh) *to exult*, יָבֹא (once יָבֹא Gen. 6: 3) *to judge*, יָבֹא *to lodge*, יָבֹא *to contend*, יָבֹא *to muse*, יָבֹא (once יָבֹא Ex. 4: 11) *to put*, יָבֹא (once יָבֹא Isa. 35: 1) *to rejoice*, יָבֹא (once יָבֹא Job 33: 27) *to sing*, יָבֹא *to place*; יָבֹא or יָבֹא *to twist, writhe*, has both Yodh and Vav. To these are to be added יָבֹא Jer. 4: 3, Hos. 10: 12, יָבֹא Ps. 71: 12 K'thibh, K'ri יָבֹא as always elsewhere; יָבֹא *to urge*, יָבֹא *to flourish*, יָבֹא *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: *יָבֹן*, *יִבְּל* and *יִבְּל*; With Vav consecutive: *וַיִּבְּל*, *וַיִּבְּל*, *וַיִּבְּל*, *וַיִּבְּל*, *וַיִּבְּל*, *וַיִּבְּל*. With paragagic Nun and suffixes: *וַיִּבְּלֵהוּ*, *וַיִּבְּלֵהוּ*, *וַיִּבְּלֵהוּ*. Feminine plural: *וַיִּבְּלֵהוּ*.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: *בִּיַּן* Prov. 23: 1, *בִּיַּן* and *בִּיַּן* Prov. 23: 24 K'ri (K'thibh) *בִּיַּן* Jer. 50: 34, elsewhere *בִּיַּן*. Construct infinitives: *בִּיַּן* Gen. 24: 24, elsewhere *בִּיַּן* once *בִּיַּן* Judg. 21: 12 K'thibh, *בִּיַּן* and *בִּיַּן* Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere *בִּיַּן* 1 Sam. 18: 6 K'ri (K'thibh) *בִּיַּן*, also with suf. *בִּיַּן* Deut. 25: 4, elsewhere *בִּיַּן*. In the difficult verse Hos. 7: 4 *בִּיַּן* has been variously explained, as the Kal infinitive preceded by the preposition *בְּ* or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is *בִּיַּן* 2 Sam. 13: 32 K'ri (K'thibh) *בִּיַּן*; some explain *בִּיַּן* Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. *בִּיַּן*, *בִּיַּן*, *בִּיַּן*, *בִּיַּן*; *בִּיַּן* cooked, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*; the accidental Hhirik of the perfect paradigm is preserved in *בִּיַּן* by means of Daghesh-forte in the first radical; in *בִּיַּן* it is lengthened to Tsere before the guttural; in *בִּיַּן* Jer. 48: 11 the radical *י* is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: *בִּיַּן* (part. fem. *בִּיַּן*).

2. Infinitive absolute: *בִּיַּן*. Construct: *בִּיַּן*, with *ה* rejected after the preposition *לֵאמֹר* Job 33: 30, § 91. *b*; once it has Shurek, *בִּיַּן* Isa. 25: 10. Imperative, *בִּיַּן*.

3. Future: *בִּיַּן*, *בִּיַּן*, *בִּיַּן* Ps. 72: 17 K'ri (K'thibh) *בִּיַּן*, *בִּיַּן*, *בִּיַּן*. Participle: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus *בִּיַּן* and *בִּיַּן* 2 Sam. 22: 33.

2. Hiphil preterite inflected: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*; with syllabic affixes: *בִּיַּן*, *בִּיַּן*, *בִּיַּן* and *בִּיַּן*, *בִּיַּן*, *בִּיַּן*, or when the first radical is a guttural, *בִּיַּן*, *בִּיַּן*, *בִּיַּן*, or without the inserted Hholem, *בִּיַּן*, *בִּיַּן*, *בִּיַּן*, § 61. 4. *a*. With suffixes, *בִּיַּן*, *בִּיַּן*, *בִּיַּן*.

3. Hiphil future inflected: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*; With Nun paragagic and suffixes: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*. Apocopated future: *בִּיַּן*, *בִּיַּן*, *בִּיַּן*. With Vav consecutive: *וַיִּבְּלֵהוּ*, *וַיִּבְּלֵהוּ*, *וַיִּבְּלֵהוּ*, if the last radical be a guttural, *וַיִּבְּלֵהוּ*, *וַיִּבְּלֵהוּ*, or *וַיִּבְּלֵהוּ*.

LAMEDH ALEPH (ל') VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, לִפְעֹלָה, לִפְעֹלָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), לִפְעֹלָה, לִפְעֹלָה, לִפְעֹלָה. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, לִפְעֹלָה for לִפְעֹלָה, לִפְעֹלָה for לִפְעֹלָה; so likewise in the Kal future and imperative, where ל as a guttural requires a, לִפְעֹלָה for לִפְעֹלָה, לִפְעֹלָה for לִפְעֹלָה. A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, לִפְעֹלָה, לִפְעֹלָה.

3. With the single exception just stated, medial ל quiesces in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, לִפְעֹלָה, לִפְעֹלָה, in the feminine plurals of all the futures and imperatives in Seghol, לִפְעֹלָה, לִפְעֹלָה.

a. This e may arise from the diphthongal preferences of ל, § 60. 1. a (5), or it may be borrowed from the corresponding forms of ל' verbs, between which and ל' verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by לִפְעֹלָה to find; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, רָאָה (but יִרְאֶה Josh. 4: 24), נָאָה, נָאָה.

2. Quiescent *℥* is occasionally omitted from the body of the word, e. g. Kal pret. רָאָה Job 1: 21 for רָאָה, רָאָה Num. 11: 11, רָאָה Judg. 4: 19, רָאָה Job 32: 18, בָּנָה 1 Sam. 25: 8 for בָּנָה fut. הַשְׁנִיחַ and הַשְׁנִיחַ; רָאָה Deut. 28: 57 part. fem. sing. for רָאָה; רָאָה Job 41: 17 for רָאָה const. inf. with prep. and suf. from נָאָה. Niph. pret. נָאָה Josh. 2: 16, נָאָה Lev. 11: 43. Otiant *℥*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חָסַד Gen. 20: 6 for חָסַד 1 Kin. 12: 12 for חָסַד, חָסַד 2 Kin. 13: 6, חָסַד Jer. 32: 35, חָסַד Ps. 141: 5, חָסַד Ps. 55: 16, חָסַד 1 Kin. 21: 29, Mic. 1: 15, חָסַד 2 Sam. 5: 2, and in three other passages; חָסַד Ruth 3: 15 is Hiph. imper. fem. for חָסַד, § 62. 2.

3. The vowel following *℥* is in a few instances given to a preceding vowelless consonant, and the *℥* becomes otiant or quiescent, § 57. 2 (3), רָאָה Ps. 139: 20 for רָאָה, רָאָה Jer. 10: 5 for רָאָה imp. for רָאָה, רָאָה Eccles. 10: 5 Kal part. fem. for רָאָה, רָאָה 1 Sam. 14: 33 for רָאָה, רָאָה Neh. 6: 8 Kal part. with suf. for רָאָה, רָאָה Ezek. 47: 8 for רָאָה; and, on the contrary, quiescent *℥* attracts to itself the vowel of the preceding consonant in רָאָה Ex. 2: 20 Kal imp. for רָאָה and רָאָה Cant. 3: 11 for רָאָה from רָאָה.

4. Final *℥* resumes its consonantal character upon the addition of suffixes נָאָה, receiving (־) before הָ, כֶּם, and כֶּן, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, נָאָה, נָאָה, נָאָה, נָאָה Pi. inf., נָאָה, נָאָה Kal inf. for נָאָה, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *℥*, רָאָה Ps. 41: 5, רָאָה 1 Sam. 28: 15, but נָאָה Isa. 56: 12. Tsere is rejected רָאָה Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause רָאָה Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *℥*, רָאָה Ps. 60: 4 for רָאָה, רָאָה Jer. 19: 11 for רָאָה, רָאָה Ps. 4: 7 for רָאָה, § 3. 1. *a*, נָאָה Jer. 49: 10 for נָאָה, נָאָה 1 Kin. 22: 25, 2 Kin. 7: 12 for נָאָה, נָאָה Job 8: 21 for נָאָה.

2. Sometimes *℥* remains, but the vowels are those of ל"ה forms, רָאָה Ps. 119: 101 for רָאָה, רָאָה Eccl. 8: 12, 9: 18, Isa. 65: 20 for רָאָה, רָאָה 1 Sam. 22: 2, Isa. 24: 2, רָאָה Eccl. 7: 26, רָאָה 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for רָאָה, רָאָה Ps. 143: 3 for רָאָה, רָאָה Jer. 51: 34 for רָאָה, רָאָה 2 Kin. 2: 21 for רָאָה, רָאָה Jer. 51: 9 for רָאָה, רָאָה Job 39: 24 for רָאָה, רָאָה Deut. 28: 59 Hiph. pret. for רָאָה, רָאָה Ps. 135: 7 Hiph. part. const. for רָאָה from רָאָה; to which may be added רָאָה Ezek. 23: 49, רָאָה Jer. 50: 20, with י inserted as in ל"ה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, e.g. Ezek. 28: 16 for מְלָאָה, מְלָאָה 1 Sam. 6: 10; נָשָׂה Ezek. 39: 26; מְלָאָה 1 Sam. 25: 33 for מְלָאָה, מְלָאָה Ruth 2: 9 for מְלָאָה, מְלָאָה Gen. 23: 6 for מְלָאָה, מְלָאָה Job 5: 18 for מְלָאָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, מְלָאָה Jer. 25: 27 is 2 pl. imp. of מְלָאָה, מְלָאָה Ps. 32: 1 for מְלָאָה, מְלָאָה Jer. 26: 9 for מְלָאָה, מְלָאָה 1 Sam. 10: 6, מְלָאָה 1 Sam. 10: 13, מְלָאָה 2 Sam. 3: 8, מְלָאָה Isa. 29: 7 for מְלָאָה, מְלָאָה Ezek. 8: 3 is by some interpreters thought to be for מְלָאָה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending הָ, § 86. b. in מְלָאָה Ex. 5: 16 for מְלָאָה, מְלָאָה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, מְלָאָה Gen. 33: 11 Hoph. from מְלָאָה, מְלָאָה Ps. 118: 23 (מְלָאָה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in מְלָאָה 2 Sam. 1: 26, מְלָאָה Josh. 6: 17 for מְלָאָה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e.g. Kal, מְלָאָה, מְלָאָה, מְלָאָה from מְלָאָה to *meet*, distinguished from מְלָאָה and מְלָאָה Judg. 8: 1 from מְלָאָה to *call*, מְלָאָה and מְלָאָה never מְלָאָה, מְלָאָה Prov. 8: 13, with suff. מְלָאָה Ezek. 33: 12. Niphal, מְלָאָה Zech. 13: 4. Piel, מְלָאָה and מְלָאָה 2 Sam. 21: 2; מְלָאָה Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מְ.

3. There are two examples of the Niphal infinitive absolute, מְלָאָה 2 Sam. 1: 6 and מְלָאָה Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: מְלָאָה, מְלָאָה, מְלָאָה. Hiphil inf. abs.: מְלָאָה, מְלָאָה.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, מְלָאָה, מְלָאָה, מְלָאָה and מְלָאָה, once מְלָאָה Ezek. 40: 3, and once מְלָאָה Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, מְלָאָה Num. 23: 24 but מְלָאָה Ezek. 29: 15, so מְלָאָה, מְלָאָה, מְלָאָה, מְלָאָה; more rarely in the preterite, מְלָאָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: מְלָאָה, מְלָאָה, מְלָאָה. Fut.: מְלָאָה. Part.: מְלָאָה, מְלָאָה, מְלָאָה, with suff. מְלָאָה.

2. The following are the only Hophal forms: Pret. מְלָאָה, מְלָאָה, מְלָאָה. Fut.: מְלָאָה, מְלָאָה. Part.: מְלָאָה, מְלָאָה.

3. For the anomalous forms, מְלָאָה Deut. 33: 16, מְלָאָה Job 22: 21, מְלָאָה 1 Sam. 25: 34 (K'thibh מְלָאָה), see § 88 (sing. 3 fem.).

LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלֵי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הֶ.

In the futures and participles it stands for *ě*, and is pointed הֵ.

In the imperatives it stands for *ē*, and is pointed הִ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel ה' or הִ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹ.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹ, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאוּ) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאָח, מָסַח, הִשְׁתַּחֲוֶה, and the peculiar form, אָרָא Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, גָּהּ for גֶּהּ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *i*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in ה, will again form *e*. In the future this becomes *ě* (ֵ) in distinction from the ending *ē* (ֶ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with *a* vowel the last radical is occasionally retained as ה, particularly in prolonged or pausal forms, הָסִי, הָסִיָּה, יִהְיֶה; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלַי for גָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. b, גָּלָה for גָּלָה, to which is further appended the softened ending ה, thus גָּלָהּ, in pause גָּלָהּ.

a. The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as מִשְׁכָּנָה, מִשְׁכָּנָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה, גָּלָהּ for גָּלָהּ, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel a.

2. Before personal endings beginning with a consonant the third radical ׀ remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי, תִּגְלִי, תִּגְלִי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלִי, from גָּלָה, גָּלָה from גָּלָה, תִּגְלִי from תִּגְלָה. The preterite 3 fem. takes its simple form, e. g. גָּלָהּ or גָּלָהּ, and in pause גָּלָהּ.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָה to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָאֵר Ps. 93: 5, נָאֵר Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. קִנְיָהִי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. ב, שִׁשְׁתִּי Isa. 10: 13 from שִׁשָּׁה, the ש being an orthographic equivalent for ס, § 3. 1. א, and in the infinitive, הָנֵה, הָרִי Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גִּלְתִּי and גִּלְתִּי, קִנְיָהִי, once קִנְיָהִי, קִנְיָהִי and קִנְיָהִי, קִנְיָהִי, קִנְיָהִי, קִנְיָהִי.

3. Infinitive absolute: קָנָה and קָנָה, קָנָה, קָנָה, קָנָה, קָנָה, קָנָה, קָנָה. The construct always ends in הוֹ with the exception of קָנָה also קָנָה, and קָנָה Hos. 6: 9.

4. Future: in אָנֹכִי Isa. 16: 9 from אָנֹכִי, the second radical is doubled as י, § 156. 1, and the third appears as י, § 170. א; אָנֹכִי Ex. 33: 3 is for אָנֹכִי, § 63. 1. ב. With Vav consecutive: נָהַל, נָהַל, נָהַל, נָהַל, נָהַל, נָהַל, נָהַל, so in the first person singular, נָהַל, נָהַל; once Pattahh is lengthened to Kamets, נָהַל 1 Sam. 21: 14; so in pause, נָהַל Prov. 25: 9.

5. The imperative has Seghol in a single instance, הָנֵה Judg. 9: 29 and sometimes drops its final vowel, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה.

6. Pual infinitive construct with suffix: קָנָהִי Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הָנֵה and הָנֵה, הָנֵה, הָנֵה, הָנֵה. Yodh may quiesce in Hhirik or Tsere, הָנֵה, הָנֵה, הָנֵה. Yodh once remains as a quiescent in the 3 masc. sing., הָנֵה Isa. 53: 10, and once in the 3 masc. plur., הָנֵה Josh. 14: 8 for הָנֵה, § 62. 2.

2. The infinitive absolute has Kamets in הָנֵה by way of distinction from הָנֵה and הָנֵה Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הָנֵה Lev. 14: 43; הָנֵה 2 Kin. 19: 25 K'thibh is for הָנֵה.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה, commonly, however, Seghol is inserted between the concurring consonants, הָנֵה from הָנֵה, § 111. 2. א, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה, הָנֵה, or Pattahh if one of the consonants is a guttural, הָנֵה, הָנֵה, הָנֵה. Occasionally the final vowel remains, הָנֵה 1 Kin. 16: 17, 18: 42, הָנֵה Ezek. 23: 19, once the radical י appears quiescing in Hhirik, הָנֵה (2 masc. apoc. for הָנֵה) Jer. 18: 23. The retention or rejection of the vowel in the first person singular, הָנֵה and הָנֵה, הָנֵה and הָנֵה, הָנֵה and הָנֵה, הָנֵה and הָנֵה.

4. The imperative is sometimes abbreviated, הָנֵה and הָנֵה, הָנֵה and הָנֵה, הָנֵה and הָנֵה, הָנֵה and הָנֵה, הָנֵה and הָנֵה.

ultimate) Ps. 39: 14 is for *הַשְׁלִיחַ*, the same word Isa. 6: 9 is from *שָׁלַח*, § 140. 5.

5. Hophal infinitive absolute: *הִשְׁלַח* Lev. 19: 20.

§ 178. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶהוּ*, infn. *הִשְׁתַּחֲוֶה*, and once with suff. *וַיִּשְׁתַּחֲוֶהוּ* 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָּהוּ* Ezek. 8: 16, see § 90, page 126.

2. In the preterite *ו* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *וַיִּשְׁתַּחֲוֶהוּ*, *וַיִּשְׁתַּחֲוֶהוּ*, *וַיִּשְׁתַּחֲוֶהוּ*, *וַיִּשְׁתַּחֲוֶהוּ*, *וַיִּשְׁתַּחֲוֶהוּ*, *וַיִּשְׁתַּחֲוֶהוּ*.

3. The future apocopated and with Vav consecutive: *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, or with Kamets in the accented syllable, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, so always in pause, *וַיִּשְׁלַח*, *וַיִּשְׁלַח* Gen. 24: 65.

4. The shortened imperative: *וַיִּשְׁלַח*, *וַיִּשְׁלַח*.

§ 179. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *וַיִּהְיֶה*, *וַיִּהְיֶה*, though without a prefix it is *וַיִּהְיֶה*, once *וַיִּהְיֶה* Ezek. 21: 15. The apocopated future *וַיִּהְיֶה* (in pause *וַיִּהְיֶה*) and with Vav consecutive *וַיִּהְיֶה*, is for *וַיִּהְיֶה*, and *וַיִּהְיֶה* Nah. 3: 11 is apoc. 2 fem. sing. for *וַיִּהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *וַיִּהְיֶה* Eccl. 11: 3, where the second radical appears as *ו*, which it sometimes does in the imperative, *וַיִּהְיֶה* and *וַיִּהְיֶה* Gen. 27: 29 or *וַיִּהְיֶה* Job 37: 6, and in the participle *וַיִּהְיֶה* Neh. 6: 6, Eccl. 2: 22, fem. *וַיִּהְיֶה* Ex. 9: 3.

2. *חָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *וַיִּחְיֶה*, with Vav consecutive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *וַיִּחְיֶה*, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: *וַיִּחְיֶה* Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *וַיִּחְיֶה* Ezek. 43: 27, *וַיִּחְיֶה* Isa. 21: 12, *וַיִּחְיֶה* Jer. 23: 39, *וַיִּחְיֶה* 2 Chron. 26: 15, *וַיִּחְיֶה* Prov. 1: 10 from *וַיִּחְיֶה* Deut. 33: 21 from *וַיִּחְיֶה*, *וַיִּחְיֶה* 2 Chron. 13: 12, *וַיִּחְיֶה* Lam. 4: 1, *וַיִּחְיֶה* 2 Kin. 25: 29, *וַיִּחְיֶה* Eccl. 8: 1, *וַיִּחְיֶה* 2 Sam. 21: 12 K'ri for *וַיִּחְיֶה* Hos. 11: 7, Deut. 28: 66 for *וַיִּחְיֶה*, § 56. 4. *וַיִּחְיֶה* 2 Sam. 11: 24 from *וַיִּחְיֶה*; the vowels are those of Lamedh Aleph verbs in *וַיִּחְיֶה* Jer. 3: 22 for *וַיִּחְיֶה* 1 Kin. 17: 14 for *וַיִּחְיֶה* Dan. 10: 14 for *וַיִּחְיֶה*; and the full Lamedh Aleph form is adopted in *וַיִּחְיֶה* Hos. 13: 15 for *וַיִּחְיֶה*.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both נ"פ and ה"ב will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ו"ע and ה"ב the ו is invariably treated as a perfect consonant, and the ה"ב peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a נ"ב verb may appear with a ה"ב form, or an ו"ע verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, נָפַץ means *to shut up or restrain*, and פָּצַח *to be finished*: yet a few פָּצַח forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָפַץ, but assimilated in inflection to the פָּצַח paradigm. On the other hand, קָרַע means *to call*, and קָרַע *to meet*; but so many קָרַע forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּהוּ Ezek. 1: 14 is too remote from an רָץ form to be referred to that root; hence it is traced to another verb רָצָה of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from נָטַב Kal pret. *to fear*, the fut. and imper. from נָיִר; גָּרַם Kal pret. and inf. *to spit*, fut. from רָלַק; נָסַךְ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּרַץ; נָקַד Kal pret. *to be alienated*, fut. from רָבַע; שָׂרָה Kal pret. *to be a prince*, fut. from שָׂוֵר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; יָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; רָצִיץ *to counsel*, borrows its Kal imper. from עָרַץ; רָקַץ Kal fut. *to awake*, pret. from the Hiphil קָרַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׂתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִבְשִׁישׁ from הִבֵּשׁ is used as the causative of בִּשַׁם *to be ashamed*, as well as הִבְשִׁישׁ; הִלְכָה *to go*, derives many of its forms from הָלַךְ; הָאֵב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרַשׁוּ *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *š* (3), is preserved; fut. with suf. רָקַעְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. רִנְּשָׁה *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִנְּשָׁה; part. רִנְּשָׁה *scaled off or resembling scales*, Ex. 16: 14, רִנְּשָׁה *clothed*, 1 Chron. 15: 27. Hiphil pret. רָחַחְתָּהּ *they stank*, Isa. 19: 6 for רָחַחְתָּהּ as רָחַחְתָּהּ for רָחַחְתָּהּ, derived from רָחַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רָחַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׂבֹּחְךָ *I will turn to the left*, Gen. 13: 9; חֲשַׁבְתָּהּ Isa. 30: 21, part. מְשַׁבֵּחַ 1 Chron. 12: 2 from שֶׁבַח *the left hand*, elsewhere reduced to a trilateral by the rejection of מ, לְהַשְׁבִּיחַ 2 Sam. 14: 19, הִשְׁבִּיחַ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְחַצְצִים 1 Chron. 15: 24, etc., and מְחַצְצִים 2 Chron. 5: 12, for which the K'ri substitutes מְחַצְצִים or מְחַצְצִים. As it is a denominative from הַצְצִיחַ *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצִים; the other, if a genuine reading, is probably to be read מְחַצְצִים.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטֹל, or to the first, קָטַל, קָטִיל, קָטֹל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קָטַל, קָטִיל, קָטֹל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i*, *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *a*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּיָא *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *a*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second

radical does **not** materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. מָנֶרֶךְ and מְנֶרֶךְ *man*, נֶשֶׁךְ and נִשְׁכָּה *plant*, כְּלִיא and כְּלִיָּה *prison*, בִּרְדָּךְ and בִּרְדִּיךְ *thumb*, נֶגֶה and נִגְיָהוּ *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָנַל and קָנְלָה, § 87, קָנְלָה and קָנְלָה. (4.) The fact that Segholates may arise alike from קָנַל and קָנְלָה, § 61. 1. *δ*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. שֶׁפֶד *servant*, Aram. שֶׁפֶד, Arab. مَعْنِي.

b. The presence of imperfect letters in the root may occasion the following modifications:

א' roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. *c.* אֶבֶן *fidelity* for אֶבֶן *girdle* אֶבֶן.

ג' Guttural and ל' Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בְּטַח *confidence*, שָׁמַיִם *hearing*, גִּבְהָ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh מִנְּךָ *young man*, נֶפֶשׁ *youth*, פֶּחַד *fear* but אֶתֶּן *tent*, לֶחֶם *bread*.

נ' and נ' roots. A vowelless ך or ך is in a few instances rejected from the beginning of a word, § 53. 2. *a.* בָּרַב *produce* for רָבַב *familiarity* for רָבַב, נִשְׂיָה *elevation* for נִשְׂיָה, נִדָּה *lamentation* for נִדָּה, particularly in feminines and secondary derivatives; thus, חֲמָה, עֲרֵה, עֲצָה drop an initial Yodh, and קָנְהָ an initial Nun. Nun may also experience assimilation when it is a second radical, אַף *anger* for אָנַף *cup* for בִּנְיָן.

ע' and ע' roots. In Segholates ך is preceded by Kamets קָלַל (according to Baer קָלַל in Ezek. 28: 18) *wickedness*, מִדְּבָר *midst*, unless the last radical is a guttural, מִדְּבָר *space*; ך is preceded by Pattahh and followed by Hhirik, לַיִל *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַב *brand* for בָּרַב, אֶרֶץ *island* for אֶרֶץ, מְרִירָה *watering* for מְרִירָה, § 53. 3.

ל' roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ו, as שָׁכַח *bush*, שָׁכַח *weeping*, חָשַׁב *thought*. When ך appears as the radical, it prefers the form בָּרַב *weeping*, פְּרִי *fruit*, כֶּלִי *vessel*; ך retains its consonantal character in סָרַח *winter*, שָׁקַח *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, דִּיּוּ (for d'yaū) *ink*, אֵלֶּנֶץ *antelope*. In Segholates ך quiesces in Shurek, § 57. 2. (4), שָׂחַח *swimming* for שָׂחַח, מְרִירָה *emptiness*; the lexicon of Gesenius contains the forms מְרִירָה *garment*, מְרִירָה *end*, מְרִירָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְרִירָה, מְרִירָה, and מְרִירָה may similarly be referred to מְרִירָה *clef*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטל, קטל, קטל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, ירק *herbs* prop. *green*, ירק *strong drink* prop. *intoxicating*, נמר *leopard* prop. *spotted*, צניף and צניף *turban* prop. *wound around*, קטן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ו verbs they have superseded the regular formation, § 155. 1, קטן for קטן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, אביב *Abib, the time of ears of corn*, אביב *ingathering* prop. *the being gathered*, אביב *vintage*, אביב *pruning-time*, אביב *ploughing-time*, אביב *harvest*, Comp. § 203. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, גדול *great*, גדול *growing great*; חזק *strong*, חזק *becoming strong*; קרוב *near*, קרוב *approaching*; רחוק *remote*, רחוק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., ארוך *long*, עגול *round*, עמוק *deep*, גבוה *high*; אדום *red*, צהוב *spotted*, צהוב *speckled*, ירוק *green*, צהוב *striped*, צהוב *white*, צהוב *bay*, צהוב *black*; מתיק *sweet*, מתיק *pure*, קדוש *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צמא *thirsty*, רעב *hungry*, שבע *sated*, יגע *weary*, אבל *grieving*, חפץ *desiring*, חפץ *fearing*, צהוב *exulting*.

c. The active signification asserted for the form קטל in a few instances cannot be certainly established; אדון *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קדוש or קדוש *fowler*, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, *מִתְחַוֵּךְ* Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); *מְחַוֵּךְ* Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even *מַצְחִיק* Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. *מ* roots are restricted to forms with *i*, in which the radical *י* quiesces, *בָּרִי* *fresh*, *צָרִי* *afflicted*, *נָקִיר* or *נָקִירָא* with otiant *א*, § 16. 1, *pure*, or with *a* which combines with it to form *ע*, *חַי*, *שָׂרִי* and *שָׂרִיָּה* *field*, *רָפָה* *fair*, *גָּאָה* *high*; in a few nouns this final vowel is dropped, *דָּג* *fish* for *דָּגָה*, *מָר* *mark* for *מָרָה*, *עֵץ* *tree* for *עֵצָה*, *בֶּן* *son* for *בֶּנָה*, *פֶּה* *mouth* for *פֶּהָה*, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, *מְעִי* *meek*, or *ē*, *שְׁעִי* *secure*.

3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus *קוּטֵל*, *קוּיֵל*, *קוּטֶל*, *קִיטֵל*, *קִיטֶל*.

2. These indicate the agent, and are either active participles, *קוּיֵל* *killing*, or substantives, *הוֹרָם* *signet-ring* prop. *sealer*, *אֹיֵב* *enemy*, *וּמָרְסֵי* *practising hostility*, *שׂוֹרֵקֵל* *fox* prop. *digger*, *מַרְסֵי* *hammer* prop. *pounder*, *מִרְסֵי* *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, *בּוֹדֵקֵר* *herdsman*, *רֹבֵל* *sailor* prop. *rope-handler*, *חֹרֵשׁ* *ploughman*, *יוֹצֵר* *potter* prop. *former*, *מְבַרֵּס* *fuller*, *כֹּהֵן* *priest*, *בֹּרֵס* *vine-dresser*, *סוֹחֵר* *merchant*, *סוֹחֵר* *scribe*, *רוֹבֵל* *trafficker*, *רֹעֵה* *shepherd*, *רֹפֵא* *physician*, *רֹקֵחַ* *dealer in unguents*, *רֹבֵס* *embroiderer*, *שׂוֹמֵר* *watchman*, *שׂוֹמֵר* *porter* prop. *gate-keeper*, *שׂוֹפֵט* *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesch-forte conservative, *עֵיבֵל* and *עֵיבֵל* *pipe*, *מִיבֵל* *pit*.

c. *ע* roots. The contraction of *עֵ* and the quiescence of *עֵ* roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from *עֵ* roots are *עֵב*, *עֵב*, *עֵב*, *עֵב*, § 185. b. Of these *עֵב* = *עֵבֵב* belongs to the monosyllabic formation, and is chiefly used of abstracts, *עֵב* *purity*, *עֵב* *multitude*, *עֵב* *integrity*, *עֵב* *yoke*; and *עֵב* = *עֵבֵב* to the first species of dissyllables, embracing adjectives and concrete nouns, *עֵב* *perfect*, *עֵב* *feast*; while *עֵב* and *עֵב* may arise indifferently from either, *עֵב* *rotteness* is an abstract noun for *עֵבֵב*, but *עֵב* *tender* is an adjective for *עֵבֵב*, Kamets being compressed to

Pattahh before the doubled letter, comp. § 185. 8; לֵב *heart* is for the dissyllable לֵבֶב, and פֶּתַח *fat* for פֶּתִיחַ, but חֵן *favour* for the monosyllable חֵן.

עֵ and עִ roots. Nouns from quiescent עֵ and עִ roots may be divided into three pairs of forms, קָם, קָם; רָב, רָב; קִים, קִים; רִיב, רִיב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רִיב *strife*, טֵב, *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, יָד, *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רִשׁ = רִשָּׁ = *poverty*, רִיק, *empty* רִיק = רִיק = *empty*, אָנָּה = אָנָּה = *strength*, טֵב = טֵב = *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֲלָשׁ, חֲלָשׁ *very weak*, פֶּקֶחַ, פֶּקֶחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק, צַדִּיק *righteous*, גִּבּוֹר, גִּבּוֹר *mighty man*, חֲזָן, חֲזָן *full of grace*, רַחוּם, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶבֶר, אֶבֶר *husbandman*, דִּיג, דִּיג *fisherman*, שֹׁפֵט, שֹׁפֵט *judge*, חֹרֵשׁ, חֹרֵשׁ *workman*, בֹּקֵחַ, בֹּקֵחַ *cook*, סֹפֵה, סֹפֵה *seaman* (from סֹפֵה *salt*), נֹשֵׂא, נֹשֵׂא *bearer of burdens*, צַיִד, צַיִד *hunter*, קַצֵּב, קַצֵּב *bowman*, גֹּנֵב, גֹּנֵב *thief*, not a mere equivalent to גֹּנֵב, one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, אֵם, אֵם *dumb*, קֶמֶל, קֶמֶל *hump-backed*, חֵלֵשׁ (= חֵלֵשׁ) *deaf*, עֵבֶר, עֵבֶר *blind*, פֶּסֶחַ, פֶּסֶחַ *lame*, קַלֵּה, קַלֵּה *bald*, עָקֵשׁ, עָקֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קִבְּוֹשׁ, קִבְּוֹשׁ *nettle* prop. *badly pricking*, קִיטָּוֶה, קִיטָּוֶה *smoke*, שִׁחֹרֶה, שִׁחֹרֶה *the Nile* prop. *very black*, צִיָּנוֹן, צִיָּנוֹן *prison*, בִּירוֹחַ, בִּירוֹחַ *spark*, בִּירוֹחַ, בִּירוֹחַ *battle*, בִּירוֹחַ, בִּירוֹחַ *spark*.

d. The following double the third radical in place of the second, מִרְבָּחַ, מִרְבָּחַ *brood*, יִרְבֵּן, יִרְבֵּן *green*, שָׁאֵן, שָׁאֵן *quiet*, נֶאֱמָר, נֶאֱמָר *comely* from נֶאֱמָר, the last radical ap-

pearing as י, § 170, אָמַל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. עָ and more rarely טָ roots reduplicate the biliteral formed by their contraction, גָּלַל and גָּלָל *wheel* prop. *roller*, חָרַח *frightful*, גִּיר *girt*, קָרַן *crown of the head* prop. *dividing* (the hair); so fem. חָלָה *severe pain*, נָלַח *casting down*, גָּלָח *skull*, and plur. סָלַס *baskets*, פָּרַם *turning upside down* from פָּרַח = פָּרַח, לָלַח (sing. לֹלַח) *loops* and לָלַח (sing. probably לָלַח = לָלַח) *winding stairs* from לָלַח = לָלַח; a root לָל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלַל (const. צָלַל) *cymbal* prop. *tinkling*, עָרַר and עָרַר *stark naked, totally destitute*, קָלַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, סָרַר *star* for סָרַר, בָּרַב *bands worn on the forehead* for בָּרַב, קִרְקִין (with the ending ון added) *ignominy* for קִרְקִין, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, כָּרַר *something circular, a circuit* for כָּרַר. The second member of the reduplication suffers contraction or change in שָׁרַר *chain* for שָׁרַר and פָּרַר *floor* for פָּרַר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĩ* to the first, חָבַן *folding the hands*, שָׁרַר *retribution*, שָׁרַר *abomination*, and in the plural שָׁרַר *atonement*, פָּקִידִים *commandments*, שָׁרַר *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חָבַן *melling* from חָבַן, חָבַן *cessation* from the חָבַן root עָ, Niphal שָׁרַר *repentings*, when derived from the Piel *consolations*.

b. עָ roots reduplicate the biliteral to which they are contracted, חָרַח *inflammation*, שָׁרַר *delight*.

c. A few roots, which are either טָ or עָ guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, קָצַר *thorn-hedge*, פָּאֵר (= פָּאֵר) *ruddy glow*, חָרַח *upright columns* designed for way-marks, שָׁרַר *horror*, נָאֵר *adulteries*, גָּרַר *ridges*, also with *ō* or *ĩ* in the last syllable, חָרַח *acquiescence*, נָאֵר *pasture*, שָׁרַר *shower*, שָׁרַר *obscuration*, שָׁרַר (K'thibh שָׁרַר) *tapestry*, חָרַח whence חָרַח *dark*. The concurrence of consonants is relieved in שָׁרַר (in some editions) *mail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פָּקִידִים *complete opening*, יָפֶה *very beautiful*, or more particularly repetition, שָׁרַר *twisted* prop. *turning again and again*, חָרַח *slippery*, שָׁרַר *crooked*, שָׁרַר *perverse*, שָׁרַר *mixed*

multitude prop. *gathered here and there*, תְּבִרְבֵּרוֹחַ *spots* or *stripes*, תִּפְרִשְׁרוֹחַ *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֶרְמָלִים *reddish*, יֶרְקֶקֶק *greenish*, שְׁחִיחֹחַ *blackish*.

a. The first of two concurring consonants is softened to a vowel in תִּצְצִיחַ *trumpet* for תִּצְצִיחַ, and probably צִוְּאֵל Lev. 16: 8 for צִוְּאֵל.

b. ח roots drop their initial radical, חֲתָתִים *gifts* from חָתָם, צִאצִּימַת *issue* from צָא.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזֹב *utterly deceitful*, אֲכֹר *violent*, אֲיָחַ (= אֲיָחַ) *perennial*, אֲזָחָ (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָ *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָ *memorial*, אֲתָרָ *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ח is substituted for it in חֲכָל (= אֲחָל) *palace, temple* prop. *very capacious* from חָלַל in the sense of its cognate כָּלַל *to contain*. So, likewise, in a few verbals with feminine terminations, חֲשִׁיחָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, חֲצִלָה *deliverance* from חָצַל, חֲנִיחָה *grant of rest* (= חֲנִיחָה) from חָנַח, חֲסָרָה *aspect* from חָסַר; חֲדָה *praises* from חָדַד may perhaps be regarded as a like formation with the passive vowel א, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ח, as in the Shaphel species in Aramaeic, חֲלָחָר *flame* from חָלַח, חֲנָחָל *snail* from חָנַח, חֲכָרָה *depressions* from חָכַר.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, נ, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מְסוּבָּה, תְּבַלְלָה; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מְקַטֵּל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מִזְבֵּחַ *food*, מִצֵּד *planting*, מִשֹּׁר *saw*, מִחֲסִים *a species of bird*, מִיָּדָם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. b. מְחִיר *depth*, מְרִיבָה *chariot*, מְקַלָּיִם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבֵּחַ, מְסַבֵּחַ, מְסַפֵּר, מְסַלֵּחַ, מְסַלֵּחַ. A few words have *ā* in the ultimate, מְחַלֵּץ *harp*, מְחַלֵּץ *strangling*. The insertion of Daghesh-forte separate in the first radical is exceptional, מְקַלֵּץ Ex. 15: 17, מְקַלֵּץ Job 9: 18, מְקַלֵּץ Joel 1: 17.

b. מְ roots. The first radical appears as י resting in Hhirik or Tsere, מִשְׁוֹר and מִשְׁוֹר *rectitude*, מִשְׁוֹר *new wine*, מִשְׁוֹר *south*, or as ו resting in Hholem or Shurek, מְשֹׁרֵת *appointed time*, מְשֹׁרֵת *correction*, מְשֹׁרֵת *sojourner*, מְשֹׁרֵת *sorrow*. In a few instances it is rejected, מְשֹׁרֵת *world*, or assimilated to the following radical, מְשֹׁרֵת *bed*, מְשֹׁרֵת *knowledge*.

מְ and מְ roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְצִיב *citadel*, מְצִיב *sound place*, מְצִיב *ocean*, מְצִיב *living thing*, or more commonly a pretonic Kamets or Tsere, מְצִיב *luminary*, מְצִיב and מְצִיב *strife*, מְצִיב *race*, מְצִיב *adversary*. The feminine form is almost always adopted after נ, מְצִיבָה *salvation*, מְצִיבָה *oblation*.

מְ roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. b. מְצִיב *tribute* for מְצִיב, מְצִיב *bitterness* for מְצִיב, מְצִיב *defilement* for מְצִיב, מְצִיב *fear* for מְצִיב, מְצִיב *mast* for מְצִיב; more frequently it receives a pretonic Kamets or Tsere, מְצִיב *covering*, מְצִיב *shield*, מְצִיב *fortress*, מְצִיב *anguish*. In מְצִיב *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. נ is almost always followed by the feminine ending, מְצִיבָה *folly*, מְצִיבָה *beginning*, מְצִיבָה *prayer*.

מְ roots. The ultimate has נ, מְצִיב *disease*, מְצִיב *pasture*, which is apocopated in a few words, מְצִיב *lifting up*, מְצִיב *higher part*, מְצִיב and מְצִיב *on account of*, and always disappears before the feminine ending נ, § 62. 2. c. מְצִיב *ascend*, מְצִיב *commandment*, מְצִיב *hope*, מְצִיב *weariness*. Before the feminine termination נ the final radical appears as quiescent י or ו, מְצִיבָה *interest*, מְצִיבָה *whoredom*, מְצִיבָה *encamping*, מְצִיבָה *pasture*. Yodh is retained as a consonant after ו, מְצִיבָה *diseases*.

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **מִשְׁכִּיל** *didactic psalm prop. instructor*, **מִפֵּל** (from **נָפַל**) *chaff prop. what falls off*.

2. The instrument *by which* it is done, **מִפְתָּח** *key* from **פָּתַח** *to open*, **מִלְבֵּד** *goat* from **לָמַד** *to learn*, **מִשּׁוֹר** *saw* from **נָשַׁו** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְיָץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשֹׁה**, **מִרְאשֹׁתוֹ** *place at the head* from **רָאשׁ**, **מִרְגְּלוֹת** *place at the feet* from **רָגַל**, **מִדְּבָרָה** *dunghill* from **דָּבַר**, **מִכְלֵן** *brickkiln* from **לָבַן**, **מִמְגָּרָה** *storehouse* from **מָגַר**, **מִמְדָּרָה** *wagon rampart* from **מָדַר**, **מִמְדָּרָה** *place of fountains* from **מָדַר**, **מִמְדָּרָה** *field of cucumbers* from **מָדַר**, **מִמְדָּרָה** *heap of straw* from **מָדַר**.

4. The action or the quality *which* is expressed by the root, **מִשְׁחָה** *slaughter*, **מִסְפָּד** *mourning*, **מִרְוָה** *sickness*, **מִשְׁפָּה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאֵר** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטַל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִאֲכָל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְקוֹחַ** *booty* from **לָקַח** *to take*, **מִשְׂמֵלִים** *fat things* from **שָׁמַן** *to be fat*, **מִצָּטֵר** *that which is small*, **מִרְחָק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִזְמֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִאֲכָלִי** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִקְדָּשׁ** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and *something sold or for sale*; **מִמְלָכָה** *royal authority and kingdom*; **מִדָּבָר** *the*

act, place, and time of going forth and that which goes forth; מוֹשָׁב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָּה *Jephthah*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקָט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יֶצֶד *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֶה *oak* prop. *that (which) endures*, תִּבְרֶה *cloak* prop. *that (which) wraps up*, תִּבְרֶה *furnace* prop. *that (which) burns*, תִּפְרֶה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תִּבְרֶה *understanding*, תִּבְרֶה *bitterness*, תִּבְרֶה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תוֹשָׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תִּרְדָּמָה *deep sleep*, תִּשְׁוּתָה *salvation*, תִּפְאֶרֶת *beauty*, תִּרְמִיזָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶצֶב *handle of a dagger* from נָצַב, נֶצֶח *excrement* from the crop of a bird from נָצַח, נֶסֶף *turn, course of things* from סָפַח.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant י appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, **אָחֲרֵי** *last* from **אַחֲרַי** *after*, **רִאשׁוֹן** *first* from **רֹאשׁ** *head*, **תְּכֵנִיחַ** *middle* from **תָּחַת** *midst*, **נְחֹשֶׁת** *brazen* from **נְחָשֶׁת** *brass*. A very few are formed directly from the root, **אֲפִיּוֹן** *poor*, **עֲלִיּוֹן** *most high*, **אַלְמָן** *widowed*.

2. Abstract substantives, the most common form of which is **קִטְלוֹן**, e. g. **עִירוֹן** *blindness*, **בְּטָחוֹן** *confidence*, **עֲצָבוֹן** *pain*, **יָרֵקוֹן** *paleness*, though various other forms likewise occur, e. g. **אַבְדָּוָן** and **אַבְדָּן** *destruction*, **פָּדוֹנוֹן** *dominion*, **בְּרָחוֹן** *success*, **קָרְבָּן** *offering*.

a. In a few words the termination **וֹן** has been thought to be intensive, **שַׁבָּתוֹן** *sabbath*, **שָׁבָחוֹן** *a great sabbath*, **וִירוֹן** *proud*, **עֲדִירוֹן** *exceedingly proud*, and once diminutive **אִישׁוֹן** *man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word **יֵשׁוּרוּן** *Jeshurun* from **יָשָׁר** *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination **וֹן** has no further meaning than to make of the word a proper name, comp. **וִזְבִּלְיוֹן**. See Alexander on Isaiah 44: 2.

b. **וֹן** is occasionally affixed with the vowel **עֵ**, **גִּרְעוֹן** *axe*, **צַפְעוֹן** *nail*.

c. A few words are formed by appending **וֹן**, e. g. **סָרְיוֹן** and **רָנְיוֹן** *ransom*, **קָלָם** *ladder* from **קָלַל** *to lift up*, **חֲרָטָם** *sacred scribe* from **חָרַט** *stylus*, **זָרוֹחַ** *south* from **זָהַר** *to shine*; or **ל**, e. g. **פֶּרֶטֶל** *garden* from **פָּרַם** *vineyard*, **גִּבְעָל** *calyx* or *cup of a flower* from **גִּבַּץ** *cup*, **בֶּרֶטֶל** *ankle* from **בָּרַם** *joint*, **הַלְלוֹל** *locust* from **הָלַךְ** indicative of tremulous motion, **עָרְסָל** *thick darkness* from **עָרַח** *cloud*, **בִּרְזָל** *iron* probably from **בָּרַז** *to pierce*.

§ 196. The vowel **י** forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, **עִבְרִי** *Hebrew*, **יְבוּסִי** *Jebusite*, **פְּלִשְׁתִּי** *Philistine*, **אַרְמִי** *Aramaean*, **מִצְרִי** *Egyptian*, **יִשְׂרָאֵלִי** *Israelitish*, **אַנְיָלִי** *an Israelite*, **דָּנִי** *Danite*, **קֹהַתִּי** *Kohathite*, **גֵּרְשֹׁנִי** *Gershonite*.

2. It is also added to other substantives, **צָפוֹנִי** *northerner*, **נָכְרִי** *foreigner*, **פָּרוֹדִי** *villager*, **רֶגֶלִי** *footman*, **עֵתִי** *timely*, **פְּנִימִי** *inner* from the plural **פְּנִימִים**; to a few adjectives, **אֲכֹזֵרִי** and **אֲכֹזֵדִי** *violent*, **אֲנָלִי** and **אֲנִילִי** *foolish*, and even to prepositions, **תַּחְתִּי** *lowest* from **תַּחַת**, **לְפָנִי** *front* from **לִפְנֵי** + **י**, § 62. 2.

a. The feminine ending **ת** is dropped before this ending, **יְהוּדִי** *Jew* from **יְהוּדָה**, **בֵּרִיטִי** *Berite* from **בֵּרִיטָה**, or the old ending **ת** takes its place, **מַעֲכָתִי** *Maachathite* from **מַעֲכָתָה**, or **נ** is inserted between the vowels.

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and *Levi*, שִׁנִּי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הוֹלִי *white stuffs*, הוֹלִי *basket*, לֹוִי *loop*, and perhaps הוֹלִי, in a collective sense *wind-ows*, הוֹלִי *uncovered*, עֲרִי (for עֲרִי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, בִּזְרָב *treasurer*, הָרִמָּשׁ *sickle*, בְּלִמָּד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמָּשַׁק *damask*, הַמָּשַׁק *frost*, הַמָּשַׁק *vine blossom*, or preserved by the insertion of Dagghesh-forte, הַמָּשַׁק *flint*, הַמָּשַׁק *spider*, הַמָּשַׁק and הַמָּשַׁק *concubine*. Occasionally the third radical has Dagghesh-forte, הַמָּשַׁק *bat*, הַמָּשַׁק *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרֻמָּן *purple*, צִפְרִיָּה *frog*, שַׁעֲטָנִי *cloth*, אֲרֻמָּן *mule*, אֲרֻמָּן *satrap*.

3. Compound words are few and of doubtful character, צִלְמָוֶת *shadow of death*, בְּאֻמָּה *anything* prop. *what and what*, בְּלִיָּה *nothing* prop. *no what*, בְּלִיָּה *worthlessness* prop. *no profit*, בְּאֻמָּה *darkness of Jehovah*, שִׁלְהֵבֶתִיָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָכִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלָת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ך, which was either attached directly to the word, קָטְלָהּ which, by § 61. 2, becomes קָטְלָהּ, or added by means of the vowel a, קָטְלָהּ or קָטְלָהּ, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטְלָהּ. The termination ך or ך is still found in a very few words, בְּרִיָּה *emerald*, קָאָה *pelican*, שְׂפָרָה *company* 2 Kin. 9: 17, מָחָרָה *tomorrow*, חֵצִיָּה *portion*, קֵצִיָּה *end*, מַצְדָּה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיִּיָּה Ps. 74: 19 and נְגִיָּה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ך final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, וְשִׁנְיָהּ, וְשִׁנְיָהּ, וְשִׁנְיָהּ.

c. The feminine ending ך receives the accent and is thus readily distinguished from the unaccented paragogic ך. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּשְׂרָה *burning* Hos. 7: 4, גַּלִּילָה *Galilee* 2 Kin. 15: 29, תְּהָרָה *destruction* Ezek. 7: 25, רִחְמָה *vulture* Deut. 14: 17, שְׁלָה *low* Ezek. 21: 31.

d. The vowel letter ך, which is the usual sign of the feminine in Aramaeic takes the place of ך in תְּהָרָה *threshing* Jer. 50: 11, תְּהָרָה *terror* Isa. 19: 17, חֲרָה *wrath* Dan. 11: 44, לִבְיָה *lioness* Ezek. 19: 2, מַרְחָה *mark* Lam. 3: 12, מַרְחָה *bitter* Ruth 1: 20, מַרְחָה *baldness* Ezek. 27: 31, שְׁנָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be וְחָה *loathing* Num. 11: 20, where, however, as Ewald suggests, ך may be a radical since it is easy to assume a root וְחָ cognate to וְחָ. The feminine ending in pronouns of the second and third persons, and in verbal futures is ך; an intermediate form in e appears in וְחָה Isa. 59: 5 and וְחָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has a, the Greek α or γ, the Sanskrit ī. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ך may be compared with t, the sign of the neuter in certain Sanskrit pronouns, represented by d in Latin, *id, illud, istud, quid*; in English *it, what, that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother.* אִשָּׁה *she-ass.* מְיָרְבָּת *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בִּמָּה <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵין <i>eye.</i>	טֶן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנָּף <i>wing.</i>	צֶלַע <i>side.</i>	שֵׁק <i>leg.</i>

The following nouns are also feminine:

אֶחָד <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	מֶרְסֶל <i>morsel.</i>
אֶשְׁתָּה <i>footstep.</i>	כּוֹס <i>cup.</i>	עָרֵשׁ <i>Great Bear.</i>	צֶהַר <i>light.</i>
בְּאֵר <i>well.</i>	נֹהַם <i>brightness.</i>	מִרְעָה <i>couch.</i>	רְבֹוא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	מְעָשָׂה <i>workmanship.</i>	תֵּבֵל <i>world.</i>

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	מִבְצָר * <i>fortress.</i>	חֶזֶם † <i>time (repetition).</i>
אֹר * <i>light.</i>	הֵיכָל * <i>temple.</i>	מִזְבֵּחַ * <i>altar.</i>	
אוֹת <i>sign.</i>	הַמָּוֶן * <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	מִצָּה * <i>host.</i>
אֶלֶי <i>fleet.</i>	זָקֵן <i>beard.</i>	מִשָּׁה * <i>rod.</i>	צָפוֹן <i>north.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	מָקוֹם * <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	חֲדָשָׁה <i>brass.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ † <i>earth.</i>	יֹהֵב <i>jubilee.</i>	נֶפֶשׁ † <i>soul.</i>	רֹחַב † <i>street.</i>
אֵשׁ † <i>fire.</i>	יָמִין † <i>right hand.</i>	סִיר <i>pot.</i>	רֶחֶם * <i>womb.</i>
בִּגְד * <i>garment.</i>	יָרֵךְ <i>peg.</i>	סֹלֶה † <i>flour.</i>	רֶחֶם * <i>juniper.</i>
בֵּית * <i>house.</i>	קְבוֹד * <i>glory.</i>	עָב <i>cloud.</i>	שֵׂאוֹל <i>Sheol.</i>
גֹּרֵר <i>wall.</i>	קַי <i>pail.</i>	עֶבֶד * <i>cord.</i>	שֵׁבַט * <i>sceptre.</i>
גִּיאָה <i>valley.</i>	קֶבֶר † <i>circuit.</i>	עַם * <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גֵּן <i>garden.</i>	קֶדֶם * <i>vineyard.</i>	עֶצֶם † <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גִּפְתָּן † <i>vine.</i>	לֵב * <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
גֶּרֶן * <i>threshing-floor.</i>	לֶחֶם <i>bread.</i>	עֵת † <i>time (duration).</i>	תְּחוֹם <i>ocean.</i>
דֶּלֶת † <i>door.</i>	לְשׁוֹן † <i>tongue.</i>	פָּנִים * <i>face.</i>	תְּרִיבָּה <i>south.</i>
	מַאֲכָל * <i>food.</i>		תַּעֲר * <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָב is once fem. Prov. 12: 25; so קִנְיָן fem. Hab. 1: 18, מְבַרְרָה fem. Hab. 1: 10, מְבַרְרָה fem. Ezek. 43: 13, לֶצֶם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, מִרְרָה *bullock*, מְרִירָה *heifer*, לֵבָיָה *calf*, fem. מְרִירָה, מְרִירָה *lamb*, fem. מְרִירָה, or being represented by a word of different radicals, מְרִירָה *ass*, fem. מְרִירָה. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as מְרִירָה *camel*, מְרִירָה *cattle*, מְרִירָה *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, מְרִירָה *dog*, מְרִירָה *wolf*, מְרִירָה *ox*, are masculine, מְרִירָה *hare*, מְרִירָה *dove*, מְרִירָה *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as מְרִירָה *Edom*, מְרִירָה *Moab*, מְרִירָה *Judah*, מְרִירָה *Egypt*, מְרִירָה *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), מְרִירָה *governor*, מְרִירָה *colleague*, מְרִירָה *preacher*, and of collectives (comp. *humanity for mankind*), מְרִירָה *a fish*, מְרִירָה *fish*, מְרִירָה *a cloud*, מְרִירָה *clouds*, מְרִירָה *a tree*, מְרִירָה *timber*, מְרִירָה *a traveller*, מְרִירָה *caravan*, מְרִירָה Zeph. 3: 19 *the halting*, מְרִירָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, מְרִירָה and מְרִירָה *wickedness*, distinguished by Ewald as *τὸ ἀδικον* and *ἀδικία*, מְרִירָה *shame*, מְרִירָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, מְרִירָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, מְרִירָה *rightness*, מְרִירָה *darkness*, equivalent to מְרִירָה (= מְרִירָה) *brightness*, מְרִירָה (= מְרִירָה) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, מְרִירָה *dark*, מְרִירָה *the dark*, *τὸ σκορῶν*, מְרִירָה *the being saved from*, מְרִירָה *justice from*.

פֶּלִי judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, רֹכֵל *merchant*, רֶכֶז *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גִּבְחָה *having a bald forehead*, גִּבְחוּת *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאת *sin*, בְּהָרָה *terror*, בְּהָרוּת *scoffing*, חֲלָחָה *anguish*, or to those which have a prefixed letter ט, חֲטָפָה *overthrow*, מְדָפְפָה *dominion*, מְדָפְפָה *confusion*, or particularly חֲשָׁפָה *salvation*, חֲשָׁפָה *testimony*, תִּקְוָה *hope*, חֲלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִיגָה *judgment*, עֲלִיגָה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination יָה being often found in place of יִי, חֲשִׁית 2 Chron. 26: 21 K'thi, חֲשִׁית *disease* prop. *freedom* from duty, חֲפֵשִׁי *free*; חֲכָלָה *redness*, חֲכָלִי *red*; חֲרִירוּת *bitterness*, חֲרִירִי *bitter*; חֲבִירוּת *heaviness*, חֲבִירִי *widowhood*. In a very few instances the termination יָה is superimposed upon י, viz.: אֲבִירָה *is of a different origin* from that just explained and must not be confounded with it; יִי or יָה is there the final radical softened to a vowel, § 170, as שְׁבִירָה or שְׁבִירָה *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֵלִי *fleet*, אֵלִי *ship*, שֵׁעַר *hair*, שֵׁעָרָה *a hair*, שְׁבָרָה *swarm*, שְׁבָרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אִמָּה *metropolis*, יָדָה *thigh*, יָדָה *hinder part*, אִמָּה *extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, כַּף *forehead*, מַצָּחָה *greave*, פֶּה *mouth*, עֵדָה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יָחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יָם, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוּס *cup*, כּוּסוֹת *cups*, בְּתוּלָה *virgin*, and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּאֶר Ezek. 31: 8, בַּצֵּאֵר Ezek. 47: 11.

a. The masculine plural sometimes has **ר** instead of **ים**, e. g. מְצִיץ oftener than מְצִיִּים in the book of Job, מְלָכִיךְ Prov. 31: 3, רָצִיךְ 2 Kin. 11: 13, צִיךְ Mic. 3: 12, שׁוֹכְמִיךְ Lam. 1: 4, חָזִיךְ Ezek. 4: 9, חָזִיךְ Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in **ר** without the final **ס**, but the instances alleged are capable of another and more satisfactory explanation. Thus, פָּרִי 2 Kin. 11: 4, כִּרְחִי 2 Sam. 8: 18, מְלִיכִיךְ 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thibh (K'ri חֲצִיִּים), are singulars used collectively; צִיךְ 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִשׁוֹנִיךְ Cant. 8: 2, are in the singular with the suffix of the first person; מְלִיךְ Ps. 45: 9 is not for מְלִיכִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כְּפִאִיךְ Ps. 22: 17 is not for כְּפִירִים *piercing*, but is the noun פִּאֶר with the preposition כ *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **ר**. But חֲרִיר Zech. 14: 5 and טִיִּר Judg. 5: 15, are plurals with the suffix of the first person. In חֲרִיר 2 Chron. 33: 19, which is probably a proper name, and גִּלְרִי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **ר** is a radical as in טִיִּר = טִירָה. חֲרִיר Isa. 19: 9 is a singular with the formative ending **ר**, § 196. *b*; חֲרִירִי Jer. 22: 14 and חֲרִירִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲרִירִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲרִירִים; the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). רִיךְ Ezek. 13: 18 is commonly regarded as an absolute dual for רִיכִים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שֶׁחִי *Almighty* is best explained as a singular; the name אֲדֹנִי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת pl. דְּלָתוֹת. So, בֶּסֶר *pillow*, כֶּבֶשׂ *bow*, שֶׁחַר *trough*, חֶזֶר *spear*, אֶלְמָנָה *widowhood*, בִּרְחוּבָה *divorce*, שֶׁחַר *whoredom*, שֶׁחַר *lip* pl. שֶׁחָרוֹת. To these must be added שֶׁחָרוֹת, provided it be derived from שֶׁחַר in the sense of *pit*; it may, however, signify *destruction*, from the root שֶׁחַר, when the final **ח** will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י** occasionally added to the construct, § 222, and in **ו**, or **ס**, added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. **וִן**; the latter corresponds to the Hebrew

plural in יָ. In Arabic the fem. sing. ending is *at*, plur. *āt* = יָ, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of עָ verbs (סִכַּב = Arab. 3 conj. *kā-tala*) and the פָּ fut. (*yakul* = יֵאָכֵל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take יָ in the plural, some feminines take יָ, and some of each gender take indifferently יָ or יָ.

a. The following masculine nouns form their plural by adding יָ; those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	*גָּרֵן threshing-floor.	לַיְלָה night.	מְנַחֵם leader.
כַּד bowl.		*מִזְבֵּחַ altar.	צִנְהָר tube.
אוֹב familiar spirit.	הֶרְלֵן goad.	מָטָר rain.	צִדְדֵי bundle.
	זָנָב tail.	מַעֲשֵׂה tithe.	קוֹל voice.
אֲצִיז treasure.	חֹרֵן street.	*מַצֵּד summit.	קִיר wall.
*אוֹחַ sign.	חֶזֶן breast.	*מָקוֹם place.	קָרֵב war.
*אַרֶּחַ path.	חֲזִיוֹן vision.	מַקֵּל staff.	*רֶחֶב street.
אַרְמֹן palace.	חֲלֹם dream.	נֶאֱרַב bottle.	רֶחֶק chain.
אַשְׁמֹל cluster.	חֲשָׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
בּוֹר pit.	כַּף hand.	עוֹר skin.	שֵׁם name.
גֹּב roof.	רֹחַב breadth.	עָפָר dust.	שׁוֹפָר trumpet.
לוֹט lot.	כִּסֵּא throne.	*עָרֵב evening.	שֹׁטֵן pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*חֲדָם deep.

b. The following feminine nouns form their plural by adding יָ; those marked thus (†) are sometimes masculine:

אֶבֶן stone.	דֶּרֶךְ way.	כֶּסֶם spell.	פִּשְׁתָּה flax.
אַלֶּח terebinth.	דֵּן law.	לֶבֶנָה brick.	פֶּחַ morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	כֶּהָ word.	רֹחֵל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִמְלֵחַ ant.	שֶׁבֶלֶת barley.
חֲמִלָה coal.	חֶמֶת wheat.	סָמָה measure.	שֶׁבֶלֶת ear of corn
נֶסֶךְ vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	שֶׁחַח acacia.
חֶבֶלֶת fig-cake.	יוֹנָה dove.	עִיר city.	חֶמֶץ fig.
דְּבוּלָה bee.	יָדָה pitcher.	עַלְמָה concubine.	

Also בִּרְיָאִים eggs which is not found in the singular.

c. The following nouns form their plural by adding either ים or יו:

MASCOULINE NOUNS.

אֵילָם <i>porch.</i>	לֵב <i>heart.</i>	מַעְלָן <i>delicacy.</i>	פְּרָץ <i>breach.</i>
אֵלִי <i>lion.</i>	מֵאֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צַוֵּאר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶד <i>reed.</i>
זִכְרֹון <i>memorial.</i>	מוֹסָר <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֵף <i>basin.</i>	שָׂדֶה <i>field.</i>
יַעַר <i>forest.</i>	מִזְבֵּחַ <i>bowl.</i>	שֵׁן <i>iniquity.</i>	שָׁבִיעַ <i>week.</i>
לַוֵּי <i>laver.</i>	מַכְאוֹב <i>pain.</i>	קָעַב <i>heel.</i>	הַמְנַגֵּג <i>delight.</i>
קִנּוֹר <i>harp.</i>	מַכְסֵּר <i>nail.</i>		

FEMININE NOUNS.

אֵרָא <i>terror.</i>	אֲשֵׁרֶשֶׁת <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פְּרָסָה <i>hoof.</i>
אֶלְפָּה <i>sheaf.</i>	אֲשֵׁרָה <i>Astarte.</i>	קֶרֶהָ <i>heap.</i>	שָׁנָה <i>year.</i>
אֶמְהָ <i>people.</i>	חֲנִיָּה <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אֶלֶּוֹת, אֶלְלוֹת <i>aloes.</i>	חַלּוֹן <i>window.</i>	מֵטָה <i>rod.</i>	קֶצֶם <i>bone.</i>
בִּגְדֵי <i>garment.</i>	חֲצֵר <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גִּב <i>rim.</i>	קֶבֶר <i>circle.</i>	סִר <i>thorn.</i>	פֶּתַח <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	עֹבֵד <i>host.</i>
זְרוֹעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֶבֶד <i>cord.</i>	צֶלַע <i>side.</i>

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus קַבְרִיִּים is used of round masses of money, *talents*, מַעְיָנוֹת of bread, round *loaves*; סִרְיָהִם *thorns*, מִרְיָהִם *hooks*; עֵקֶבְיָהִם *heels*, עֵקֶבְיָהִם *foot-prints*; מַעְלָמֵי *footsteps* of men, מַעְלָמֵי *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמֵינוּ *days*, שָׁנֵינוּ *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נְשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְחָלִים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מִשְׁכְּנוֹת *dwelling* Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, צִי *birds of prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*);

many abstracts, יִשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵימִים *bowels*, מְהִימִים *men*, מְרַאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבִים *love*, רַחֲמִים *mercy*, תְּחֻבּוֹלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right, τὰ ἁδύα wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמִנָּה and אֱמִנּוּת *fidelity*, גְּאֻלָּה and גְּאוּלוֹת *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, כְּלָאָה and כְּלָאִים *setting of gems*.

b. The form קְטוּלִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, צְעִירִים *youth*, בְּחֻרִים *adolescence*, בְּחֻרָנוֹת *virginity*, בְּלוּלוֹת *period of espousals*, זָקְנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*, חֲכָמוֹת *exalted wisdom*, הוֹלָלוֹת *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God*, the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, בְּרוּרָאֵךְ Eccles. 12: 1, גְּבוּרָה Eccles. 5: 7, עֲשֵׂךְ Isa. 54: 5, קְרוֹשִׁים Hos. 12: 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding יִם to the sing-

ular of both genders, ך as the sign of the feminine remaining unchanged, and ה reverting to its original form ה, § 198. *b*, יד *hand* du. יָדֶיךָ, דַּלְתָּה *door* du. דְּלָתֶיךָ, לִפְתָּה *lip* du. שְׂפָתֶיךָ.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹת *ears*, אֶפְסִים *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלִים *pair of shoes*, זַאֲזָנִים *pair of scales*, בִּלְקָחִים *pair of tongs*, דְּלָתִים *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִים *period of two days*, *biduum*, שָׁבָעִים *two weeks*, *fortnight*, שְׁנָתִים *two years*, *biennium*, סָאֲתִים *two measures*, כֶּכָּלִים *two talents*, דְּרָבִים Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהָרִים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלִים *double*, מֵאוֹתִים *two hundred*, אֲלָפִים *two thousand*, רְבוּעִים *two myriads*, שִׁבְעָתִים *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, כְּפָלִימָה *double-slothfulness*, מְרִיבָה *double-rebellion*, צְהָרִים *double-light*, i. e. noon, רְשָׁעִים *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2: 13 *the three*

teeth, אַרְבַּע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, כָּל-יָדָיוֹם וְכָל-רַגְלָיוֹם *all the hands and all knees* Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*. קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כְּנָפַיִם *wings*, קְצוֹת *extremities*, כְּתָפַיִם *shoulders*, כְּתָפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, צְדָנוֹת *fountains*, רַגְלַיִם *feet*, רָגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, רָגְלִים and רִגְלוֹת *sides*, קְצוֹת *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חומות *walls* of a city, חומות *double walls*, לוחות *boards*, לוחות *double boarding* of a ship, גִּדְרָתָם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שָׁמַיָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabites*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, חַטָּא *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ך, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבֵּר *broken* fem. נִשְׁבֵּרָה *reddish* fem. אֲדָמָה *going* fem. הֹלֶכֶת *master* גִּבּוֹר, הֶלְכֶת *mistress* גִּבּוֹרָה, חֲמֵשׁ *five* fem. חֲמִשָּׁה *man*, אִשָּׁה *woman*, § 216. 1. *b*, פָּזוּץ *scattered* fem. נִפְזָצָה, כְּרוֹסָה and כְּרוֹסָה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעָה *hearing* fem. שֹׁמֵעָה *touching* fem. מַגֵּעָה.

a. In many cases the feminine is formed indifferently by ך or by ךּ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ך, almost always receive ך; active participles, except those of עָצַב, עָלַם and לָחַץ verbs, oftener take ך than ךּ; ך is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ך, ךּ or ך is sometimes assimilated to the feminine characteristic ך and contracted with it, § 54, בַּת for בִּתּוּת *daughter*, מַתָּה for מַתָּה *gift*, אֶמֶת for אֶמֶת *truth*, אֶחָד for אֶחָד *one*, כְּשֶׁרָה 1 Kin. 1: 15 for כְּשֶׁרָה *ministering*, מִשְׁחָה Mal. 1: 14 for מִשְׁחָה *corrupt*, מַחֲבֵה for מַחֲבֵה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in חֲסִידָה Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶּתַּח *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אחִי *sister*, חָמָה *mother-in-law*, the radical ך, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; קָשָׁה *difficult* Deut. 30: 11 is for קָשָׁה from קָשָׁה.

§ 208. The changes which result from appending the feminine termination ךּ, the plural terminations ך and ך, and the dual termination ךּ, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

d. Hholem is dropped from the plural of *יצור* *bird* pl. *יצורים*, as well as from the plural of nouns having the feminine characteristic *ר* in the singular; thus *גִּלְגָּל* *skull*, by the substitution of the plural ending *ות* for *ר*, § 201, becomes *גִּלְגָּלוֹת*, *course*, pl. *מִתְלָחוֹת*, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b*, *כֹּחַ* *coat* pl. *כֹּחֹת* *ear of corn*, pl. *שְׂבָעִים*; in two instances a pretonic Kamets is inserted, *בָּצָר* *drought* pl. *בָּצָרוֹת*, *Astarte* pl. *קִשְׁתָּרוֹת*.

e. Seghol in nouns with the feminine characteristic *ר* affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, *יֹזֶמֶת* *sucker* (from *יוֹזֵק* pl. *יוֹזְקוֹת*), *אֵפִיִּיתָ* *epistle* (from *אֵפִי* pl. *אֵפִיִּיִּוֹת*), *אֶבֶן* *knife* (from *בָּאֵבֶל* pl. *בָּאֵבֶלֹת*), *רֶדְדִּיתָ* *reddish* (from *רֶדְדִּיתָ* pl. *רֶדְדִּיתָ*), *מִנְיָן* *nurse* (from *מִינֵן* pl. *מִינֵנוֹת*), *סֵלַע* *scale* pl. *סֵלָעִים* and *קִשְׁתָּרוֹת*. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, *טֶבֶר* *ring* pl. *טֶבֶרוֹת* (from *טֶבֶר* pl. *טֶבֶרוֹת*).

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus *חֹרֶת* for *חֹרֶת*, § 57. 2 (5), *thorn*, has its plural *חֹרֵתִים* or *חֹרֵתִים*; *יוֹם* (from *יוֹם*) *day*, pl. *יָמִים* (from *יָמִים*); *מִדְּיוֹן* (from *מִדְּיוֹן*) *strife*, pl. *מִדְּיוֹנִים*; *שׁוֹר* (from *שׁוֹר*) *ox*, pl. *שׁוֹרִים*; *דָּר* for *דָּר* or *דָּר*, § 188. 2. c, *pot*, pl. *דָּרִים* or *דָּרִים*, § 210. 3; *שׁוּק* (from *שׁוּק* or *שׁוּק*) *street*, pl. *שׁוּקִים*; *עִיר* (from *עִיר* or *עִיר*) *city*, pl. once *עִירוֹת* Judg. 10: 4 usually contracted to *עִירִים*; *רֹאשׁ* (from *רֹאשׁ* or *רֹאשׁ*) *head*, pl. *רֹאשִׁים* (from *רֹאשִׁים*). So *מִסָּה* *measure* becomes in the dual *מִסָּהִים* for *מִסָּהִים* and *מֵאָה* *one hundred*, du. *מֵאָהִים* for *מֵאָהִים*, § 57. 2 (3)), *work*, probably had in the absolute plural *מִלְאָכֹת*, whence the construct is *מִלְאָכֹת*.

2. The final consonant sometimes receives Dagghesh-forde before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *î* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted *ע"ר* roots, *תָּמִיד* *perfect* fem. *תָּמִידָה*, *sea* pl. *יָמִים*; *מִגֶּן* (from *מִגֶּן*) *shield*, pl. *מִגֶּנִּים* and *מִגֶּנִּיִּוֹת*; *חֹק* *statute* pl. *חֻקִּים*, fem. *חֻקָּה*, pl. *חֻקֹּת*, or in whose final letter two consonants have coalesced, *אָף* for *אָף* du. *אָפִים* *nose*; *עֵז* for *עֵז* *she-goat* pl. *עֵזִים*; *עֵת* for *עֵת* *time* pl. *עֵתִים* and *עֵתֹת*; *אִישׁ* for *אִישׁ* *man*, *אִשָּׁה* *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, *חֵלֶק* *weak* pl. *חֵלָקִים* fem. *חֵלָה*, *חֵלֶק*, or receiving Dagghesh-forde conservative in order to preserve the

short vowel, *אָלם* *pool* pl. *אָלמים*; so *אָלם* *wheel*, *מִרְיָה* *myrtle*, *פֶּלֶט* *few*, *פֶּחַח* *frightful*, *רִירָקָה* *greenish*, *מֶאֱוִי* *desire*. Before ח Pattahh may be retained in an intermediate syllable, *לֶחֶם* *fresh* pl. *לֶחָהִים*; before other gutturals it is lengthened to Kamets, § 60. 4, *שֵׁר* *prince* pl. *שָׁרִים* fem. *שָׁרָה*; so *אֶצְבָּעוֹת* *fingers*, *לָאוֹת* *four*, *אֶרְבָּעִים* *helmets*, *מִצְרִים* *straits* and *הֶדְדָּאִים* *baskets*, *לִלּוֹת* *loops*, which do not occur in the singular, but are commonly referred to *לִלְיָה*, § 196. 6, *לִלְיָה* being changed to *ל* as in § 210. 3. *d*; also *שֵׁר* *breast*, which omits Dagghesh du. *שָׁרָהִים*. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, *פֶּרֶי* *prey* fem. *פֶּרֶיָה*, *פֶּחַח* *fear* fem. *פֶּחַחָה*, *נָח* *wine-press* pl. *נָחִים*, *גָּד* *garment* pl. *גָּדִים* and *מָדִים*, *מָס* *tribute*, *בַּסִּין* *basin*, *מֶסֶל* *morsel*, *צֵד* *side*, *בָּלָל* *wheel*, *סָבָסָוִת* *baskets*, *סָבָסָוִתִּים* *palm-branches*, *מִרְיָה* *threshing-sledge* pl. *מִרְיָהִים* or by the resolution of Dagghesh-forte, § 59. a, *קִיֹּרִיָּהִים*. It is rejected from *צִמְצָל* *cymbal* pl. *צִמְצָלִים*, *סוֹרֵט* *sort* pl. *סוֹרֵטִים*, *בֵּרִיָּהִים* *berries*, probably from *בִּרְיָה* and *מִנִּים* *men*, from the obsolete singular, *מִנָּה*. The plural of *עָם* *people* is *עָמִים* and in a very few instances with the doubled letter repeated, *עָמְעָמִים*; so *הָרִים* *mountain* pl. *הָרִים* and *הָרִים* Deut. 8: 9, *צֵל* *shadow* pl. *צֵלִים*, *חֻק* *statute* pl. *חֻקִּים*, and twice in the construct, *חֻקֵּי חֻקֵּי* Judg. 5: 15, *Isa. 10: 1*, which implies the absolute form *חֻקֵּיחֻקִּים*.

b. The final letter is doubled after Kamets in the following words besides those from שׂ roots, *אֵיכָל* *porch* pl. *אֵיכָלִים*; so *אֶהָרִין* *hire*, *גָּמֶל* *camel*, *זֶמַן* *time*, *חֹשֶׁךְ* *darkness*, *מִרְחָק* *distance*, *קָטָן* *small*, *רֶחֶק* *green*, *שָׁמָן* *quiet*, *שִׁשְׁוֹן* *lily*, *שִׁשְׁוֹן* *coney*, to which should perhaps be added *עֶקְרָב* Deut. 8: 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been *עֶקְרָבִים*, § 65. The Niphal participle *נִכְבָּר* *honored* has in the plural both *נִכְבָּרִים* and *נִכְבָּרִים*. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Dagghesh-forte, in the plurals of *אָח* *brother* pl. *אָחִים*, *חֹךְ* *hook*, *מִבְטָח* *confulgence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from שׂ roots, *גִּבְעָה* *peak* pl. *גִּבְעָהִים*, *חֶרֶט* *sacred scribe*, *חֶרֶטֶב* *band*, *לָאָה* *nation*, *עֶרְוָה* *naked*, and several adjectives of the form *קָטָל*, which are mostly written without the vowel-letter י, § 14. 3, e. g. *אָדָם* *red* fem. *אֶדְמוּמָה*, *אֶדְמוּמִים*, *אָדָם* *terrible*, *אָדָם* *long*, etc.; *אֶדְמוּמָה* *dunhill* takes the form *אֶדְמוּמָהִים* in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, *חֶרֶטֶב* Prov. 24: 31 *nettles* or *brambles* from *חֶרֶטֶב* Esth. 2: 9 from *חֶרֶטֶב* Kal pass. part. of *חֶרֶטֶב*.

e. *אִישׁ* (אִישִׁ) *man* is not contracted in the plural *אִישִׁים* *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, *נָשִׁים* *women*, which is used as the plural of *אִשָּׁה* *woman*; *אִישִׁים* *men* and *אִשָּׁהִים* *women* are rare and poetic. *אֶרֶץ* *ploughshare* has either *אֶרֶץִּים* or *אֶרֶץִּים* in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō̄* or more rarely *ū̄*, *ē* becomes *ī̄* or more rarely *ē̄*; *ē̄* may be restored to *ā̄* from which it has commonly arisen, § 185, or like *ē̄* it may become *ī̄* or *ē̄*, **עֲצָם** (עֲצָם) *strength* fem. **חֲפֵזָה** (חֲפֵזָה) fem. **חֲפֵזָה** *freedom*, **אָמַר** (אָמַר) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מֶלֶךְ** (מֶלֶךְ) *king*, **מֶלֶכָה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קָטָלָה**, **קָטָלָה**, **קָטָלָה**, **קָטָלָה**, **קָטָלָה**, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, **מֶלֶךְ** (מֶלֶךְ) *king* pl. **מֶלְכִים**, **מֶלֶכָה** *queen* pl. **מֶלְכוֹת**, **אָמַר** (אָמַר) *saying* pl. **אָמְרִים**, **אָמַרָה** *id.* pl. **אָמְרוֹת**, **פָּעַל** (פָּעַל) *work*, pl. **פָּעֻלִים**, **חָטָא** *sin* pl. **חָטָאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עֶשֶׂר** *ten*, **שִׁבְעִים** *seventy* from **שֶׁבַע** *seven*, **תֵּשְׁבִים** *ninety* from **תֵּשֶׁב** *nine*. The words **פִּשְׁתִּיּוֹת** *pistachio-nuts*, **הֶבְלִים** *ebony*, **חֲסִידִים** *Job 40: 21. 22.*, **חֲסִידִים** *mercies*, **שִׁקְמוֹת** and **שִׁקְמוֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from **שִׁקְמוֹת**, and the second by Gesenius from **הֶבְלִים**. The plural of **חֲכִמָּה** *wisdom* is not **חֲכִמוֹת** but **חֲכִמוֹת**. Quadriliteral Segholates also receive pretonic Kamets in the plural **בָּנֵי מֶרְכָּא** pl. **בָּנֵי מֶרְכָּא** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **בָּנֵי מֶרְכָּא** *concubine* pl. **בָּנֵי מֶרְכָּא**.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אַרְחַ way pl. אַרְחִיחַ, so אַרְחַ month, אַרְשַׁ thicket, אַרְשַׁ sheaf, אַרְשַׁ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in אַרְשַׁ threshing-floor pl. with art. אַרְשַׁ, אַרְשַׁ holiness pl. אַרְשַׁ and with art. אַרְשַׁ root pl. אַרְשַׁ, § 19. 2. *a*, or as a long vowel in אַרְשַׁ tent pl. אַרְשַׁ, אַרְשַׁ stall pl. אַרְשַׁ, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אַרְשַׁ thumb pl. אַרְשַׁ, אַרְשַׁ brightness pl. אַרְשַׁ, § 186. *a*. Comp. אַרְשַׁ (אַרְשַׁ) graven image pl. אַרְשַׁ. In the other nouns it is rejected, אַרְשַׁ morning pl. אַרְשַׁ; so אַרְשַׁ threshing-floor, אַרְשַׁ cypress, אַרְשַׁ handful, אַרְשַׁ spear, אַרְשַׁ juniper, אַרְשַׁ hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת death pl. מוֹתִים, מוֹתִים iniquity pl. מוֹתִים. Gesenius regards מוֹתִים Prov. 11: 7, Hos. 9: 4, as the plural of מוֹת, while others derive it from מוֹת, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אַרְשַׁ ram pl. אַרְשַׁ, אַרְשַׁ olive pl. אַרְשַׁ, אַרְשַׁ night pl. אַרְשַׁ, but not in אַרְשַׁ strength pl. אַרְשַׁ, אַרְשַׁ fountain pl. אַרְשַׁ, אַרְשַׁ ass-colt pl. אַרְשַׁ, אַרְשַׁ goat pl. אַרְשַׁ. The plural of אַרְשַׁ valley is אַרְשַׁ by transposition from the regular form אַרְשַׁ which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; אַרְשַׁ house has as its plural אַרְשַׁ l'attim § 19. 2. *a*, whether this be explained as for אַרְשַׁ from אַרְשַׁ to build or for אַרְשַׁ from אַרְשַׁ to lodge. Middle Yodh always quiesces before the feminine and dual endings, אַרְשַׁ provision fem. אַרְשַׁ, אַרְשַׁ eye du. אַרְשַׁ.

d. Monosyllables in י from ל"ו roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine אַרְשַׁ (אַרְשַׁ) necklace fem. אַרְשַׁ, and the plural אַרְשַׁ (אַרְשַׁ) lion pl. אַרְשַׁ and אַרְשַׁ, אַרְשַׁ kid pl. אַרְשַׁ, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, אַרְשַׁ necklace pl. אַרְשַׁ, אַרְשַׁ simple pl. אַרְשַׁ, אַרְשַׁ and אַרְשַׁ, אַרְשַׁ gazelle pl. אַרְשַׁ, אַרְשַׁ and אַרְשַׁ, in like manner אַרְשַׁ branches, אַרְשַׁ lions are referred to אַרְשַׁ and אַרְשַׁ though these singulars do not occur; אַרְשַׁ (אַרְשַׁ) utensil does not receive Kamets in the plural אַרְשַׁ. No absolute plurals occur of Segholates with final Vav, only the construct forms אַרְשַׁ, אַרְשַׁ.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, אַרְשַׁ (אַרְשַׁ) door du. אַרְשַׁ, אַרְשַׁ (אַרְשַׁ) way du. אַרְשַׁ, אַרְשַׁ (אַרְשַׁ) horn du. אַרְשַׁ, אַרְשַׁ (אַרְשַׁ) cheek du. אַרְשַׁ, אַרְשַׁ (אַרְשַׁ) knee du. אַרְשַׁ, אַרְשַׁ (אַרְשַׁ) so, אַרְשַׁ (אַרְשַׁ) hand, אַרְשַׁ (אַרְשַׁ) eye, אַרְשַׁ (אַרְשַׁ) hand.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפּוֹת, *work* pl. מַעֲשֵׂה; so בִּיתָנָה *camp* du. בִּיתָנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפִיר and מַעֲשֵׂה for מַעֲשִׂיר. In a very few instances the radical י remains, e. g. עֲשֵׂה Cant. 1: 7 from עָשָׂה (עָשִׂי) מְבַחֵם Isa. 25: 6 from מְבַחֵחַ (מְבַחֵי) and is even strengthened by Dagghesh-forte, § 209. 2, בּוֹכֵהָ Lam. 1: 16 from בּוֹכֵחַ, פִּרְיָה and פִּרְיָה, § 196. b, fem. of פִּרְיָה, הִרְיָה Hos. 14: 1, elsewhere הִרְיָה, פִּיָּה *mouth, edge* pl. פִּיָּה and פִּיָּה, or changed to א, § 56. 4, טָהָה (טָהִי) *young lamb* טָהָה (טָהִי), so that it is not necessary to assume a singular טָהִי which no where occurs; Ps. 10: 8 has as its plural הִלְכָּאִים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָהֵ, יָהֵים, יָהֵה, or it may in the masculine plural be contracted to יָהֵ, § 62. 2. עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִיָּה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִי and עֲבָרִיּוֹת; חֲפֵשִׁי *free* pl. חֲפֵשִׁים, נָקִי *pure* pl. נָקִיָּים. So nouns in יָהֵ upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, חִתִּית *Hittitess* pl. חִתִּיּוֹת.

a. In עֲבָרִיָּים 2 Chron. 17: 11 *Arabians* from עֲבָרִי an א is interposed, elsewhere עֲבָרִים; חֲפֵשִׁי *branches* חֲפֵשִׁי, חֲפֵשִׁי *corners* חֲפֵשִׁי and חֲפֵשִׁי *bouls*, which do not occur in the singular, are assumed to be from חֲפֵשִׁי, חֲפֵשִׁי and חֲפֵשִׁי.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד fem. קִידָּה *lion*, לִיִּי *lioness*, § 198. d, גַּזֵּל fem. גַּזֵּלָה *gazelle* (גַּזֵּל and גַּזֵּלָה are used as proper names), שָׁתִי *drinking* fem. שָׁתִיָּה.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיָּים, מַלְכוּת *kingdom* pl. מַלְכוּתִּים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִּים, אָחוּת *sister* pl. אָחוּתִּים and אָחוּתִּים for אָחוּתִּים, רַבִּי and רַבִּיָּה *myriad* pl. רַבִּיָּה and רַבִּיָּה; the dual רַבִּיָּה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. חֲלִיָּה or חֲלִיָּה Jer. 37: 16 *cells* is referred to the assumed singular חֲלִיָּה Isa. 3: 16 K'thibh and עֲשִׂיָּה 1 Sam. 25: 18 K'thibh are formed from חָלַה, עָשָׂה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִכְצָא found fem. נִכְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל great fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. בָּלָה, זְכָרְנוֹת memorial pl. זְכוֹרִים, דְּבָר word pl. דְּבָרִים, גְּדוּלוֹת wing du. גְּדוּלָה, מְשִׁיבָה restoring pl. מְשִׁיבִים, בְּנֵי־מִצְרָיִם distress pl. מִצְרָיִם, לֵוִי Levite pl. לְוִיִּם, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1. יָפָה beautiful fem. יָפָה pl. יָפוֹת, שָׂדֶה field pl. שָׂדוֹת, קָשָׁה hard pl. קָשִׁים, מִגְדָּה pl. מִגְדֹּת, מַעֲלֵים and מַעֲלוֹת bowels, נָכָה smitten pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חָרֵשׁ, § 189. 1, workman pl. חָרָשִׁים, so פָּרָשׁ horseman, בָּרִיחַ fugitive, סָרִיס (const. סָרִיסִים) eunuch, בְּרָיָה terrible, חָרִיץ violent, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחוּר young man pl. בָּחוּרִים. Kamets is also retained in certain עָל, עוֹל and לֹחַ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגְדָּה shield pl. מִגְדֹּת, מְצֻדָה fortress pl. מְצֻדֹת, מִגְדָּה branch pl. מִגְדֹּת, מִגְדָּה corner pl. מִגְדֹּת, מִגְדָּה (from רָם) height, du. מִגְדָּה. Other instances of its retention are rare and exceptional, מְרִינָה treacherous fem. מְרִינָה, עֵבֶד (const. עֲבָדִים) week pl. עֲבָדִים and עֲבָדוֹת but du. עֲבָדִים, מְרִינָה warrior pl. מְרִינָה.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיוֹן vision pl. חֲזִיוֹנוֹת, חֲזִיוֹן a tenth pl. חֲזִיוֹנִים, but זְכוֹרִים memorial pl. זְכוֹרֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חָרָשׁ for חָרֵשׁ, § 189. 1. b, deaf pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3, מַרְכָּבָה or מַרְכָּבָה, § 188, hammer pl. מַרְכָּבוֹת, or a radical ר quiesces in it, אֶרֶץ or אֶרֶץ (from אֶרֶץ, § 191) perennial pl. אֶרֶצִּים or אֶרֶצִּים, מִקְדָּשׁ temple pl. מִקְדָּשִׁים and מִקְדָּשׁוֹת, מִשְׁתָּה rectitude, du. מִשְׁתָּה (from מִשְׁתָּה or מִשְׁתָּה) proud. Other cases are rare and exceptional, e. g. מְרִינָה Neb 3: 34 feeble.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדּוּדִיִּם *Ashdodites* pl. אֲשֶׁדּוּדִיִּם Neh. 13: 23 K'ri (K'thibh אֲשֶׁדּוּדִיִּם), אֲמִינִיִּם *Ammonites* pl. אֲמִינִיִּם id. (K'thibh אֲמִינִיִּם, 1 Kin. 11: 1 (אֲמִינִיִּם) *Sidonians* f. pl. אֲמִינִיִּם where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *ב.* אֲשֶׁל *cluster* pl. אֲשֶׁלִּים Cant. 7: 8, *chariot* fem. מִרְכָּבָה pl. מִרְכָּבוֹת, *distance* pl. מִרְכָּקִים and מִרְכָּקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זִלְזָה *fury* pl. זִלְזוֹת, *fork* pl. מִזְגָּג, § 192. *a.* צִלְחָה *dish* pl. צִלְחוֹת by the resolution of Daghesth-forte for אֲחִירוֹת, § 59. *a.* אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים as if from אֲחֵר, אֲחֵל *coal* has pl. אֲחֵלִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַלְכֻהָ *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכֻהָ *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in חַ, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּרָה *epistle* (from אֶפֶר) pl. אֶפְתָּרוֹת, מִשְׁמֶרֶת *observance* (from מִשָּׁר) pl. מִשְׁמֶרוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending חַ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתַיִם *door* by § 210. 4, du. שְׁנָתַיִם *brass* du. שְׁנָתַיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָה (אֲמָהָ) *maid-servant* pl. אֲמָהוֹת, מִנָּה (for מִנָּהָ from מִנָּה) *portion* pl. מִנָּהוֹת and מִנָּהוֹת, comp. § 210. 3. *d.*

קָצֵר (for קָצֹר from קָצַח) pl. קָצֵרִים; in like manner קָצֵר *colleagues* is referred to the assumed singular בָּנָה. פֶּהָר (פֶּהָרִים) *governor* has in the plural both פֶּהָרִים (const. פֶּהָרִים) and פֶּהָרִים.

THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (קְבוּץ or נִסְתָּךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (נִבְרָח *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שֵׁפָחָה *handmaid* const. שֵׁפָחָת; the ending ו remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ו, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְלִכָּה *kingdom* const. מְלִכָּה instead of מְלִכָּה § 61. 1. *b*, מְלִכָּה *dominion* const. מְלִכָּה, מְלִכָּה *work* const. מְלִכָּה, מְלִכָּה *chariot* const. מְלִכָּה, מְלִכָּה *crown* const. מְלִכָּה, מְלִכָּה *flame* const. מְלִכָּה, מְלִכָּה *ten* const. מְלִכָּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְלִכָּה *family* const. מְלִכָּה, מְלִכָּה *four* const. מְלִכָּה; *se* fig-cake const. מְלִכָּה, מְלִכָּה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְלִכָּה. On the other hand, מְלִכָּה *bottle* has in the construct מְלִכָּה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְלִכָּה; מְלִכָּה *portion* const. מְלִכָּה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, מְלִכָּה *nations* const. מְלִכָּה, מְלִכָּה *horns* const. מְלִכָּה; וי of the feminine plural suffers no change מְלִכָּה *voices* const. מְלִכָּה.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns מְלִכָּה (the accent invariably thrown back by § 35. 1), commonly in the K'thib במְלִכָּה const. of מְלִכָּה *high-places*, מְלִכָּה 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, מְלִכָּה *hand* const. מְלִכָּה, מְלִכָּה *seat* const. מְלִכָּה, מְלִכָּה *neck* const. מְלִכָּה, מְלִכָּה *old* const. מְלִכָּה, מְלִכָּה *heart* const. מְלִכָּה, מְלִכָּה *mighty man* const. מְלִכָּה.

a. Kamets remains in the construct of מְלִכָּה *porch*, מְלִכָּה *writing*, מְלִכָּה *gift*, מְלִכָּה *cloud* (once const. מְלִכָּה Ex. 19: 9), מְלִכָּה *decree* and מְלִכָּה *sea*, e. g. מְלִכָּה *sea of salt*, except in the phrase מְלִכָּה *sea of weed*, i. e. *Red Sea*; so too in מְלִכָּה *portion*, and מְלִכָּה *end*, which are contracted from מְלִכָּה roots, § 213. *a*; מְלִכָּה *milk* becomes מְלִכָּה, and מְלִכָּה *while* מְלִכָּה Gen. 49: 12 in the construct.

b. Tsere remains in the construct of מְלִכָּה *five* const. מְלִכָּה, מְלִכָּה *mire* const. מְלִכָּה, מְלִכָּה *breathing* const. מְלִכָּה, מְלִכָּה *heel* const. מְלִכָּה, in the derivative מְלִכָּה *shield* const. מְלִכָּה and in מְלִכָּה found in several proper names. It is occasionally shortened to Seghol before Makkeph in מְלִכָּה *mourning* const. מְלִכָּה, מְלִכָּה *time* const. מְלִכָּה, מְלִכָּה and מְלִכָּה, מְלִכָּה *name* const. מְלִכָּה, מְלִכָּה and מְלִכָּה, מְלִכָּה *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct מְלִכָּה, מְלִכָּה or מְלִכָּה. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: מְלִכָּה *nest* const. מְלִכָּה, מְלִכָּה *rod* const. מְלִכָּה, מְלִכָּה and מְלִכָּה Deut. 32: 28 *perishing* const. of מְלִכָּה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מְלִכָּה

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִשָּׁר *tithe* const. מִשָּׁר *mourning* const. מִשָּׁר *key* const. מִשָּׁר and מִשָּׁר *lair* const. מִשָּׁר *clamour* const. מִשָּׁר *matrix* const. מִשָּׁר *corruption* const. מִשָּׁר *altar* const. מִשָּׁר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from כָּל roots, חֹק *statute* const. חֹק and חֹק, rarely in other words מִדְּבָרִים Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדוּל Job 17: 9, Prov. 22: 11, חֲנֻכָּה Ex. 30: 23, שְׁלֵשׁ Ex. 21: 11; this becomes Pattahh before the guttural in מִדְּבָרִים for construct of גָּבִהּ *high*. כָּל *köl* construct of כָּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כָּל *käl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), י *enough* const. י *life* const. י.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אבִי *brother* const. אבִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from לֹא roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה *shepherd* const. שֶׁה *field* const. שֶׁה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לֹא verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. מִוּחַ *mouth* has י in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרָא *fearing* const. יָרָא *host* const. יָרָא.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם *year* const. שָׁנָה *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדִים *hands* const. יָדִים, לֵב *heart* const. לֵב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forte, חָדָשׁ (for חָדָשׁ) *workman* const. חָדָשׁ, חָדָשׁ (חָדָשׁ) *horseman*

const. פָּרַשׁ *vail* const. פָּרַח *(צָרָה) distress* const. צָרָה; (2) in words from עָר and עִיר roots, עָרִים (from עִיר) *cities* const. עָרִי *came* (from בָּא) *coming* const. בָּאִי; so likewise where Kamets quiesces in א, רָאשִׁים *heads* const. רָאשִׁי; (3) under ט prefixed to עַב roots, מָסָה (from כָּסָה) *covering* const. מָסָה, מָגֵן (from גָּן) *shield* const. מָגֵן, מִצְדָּה (from צָדָה) *fortress* const. מִצְדָּה; (4) in לָא derivatives of the form גָּלְגָּל (from גָּלָה) *exile* const. גָּלְגָּל *meditation* const. גָּלְגָּל. (5) in the construct dual and plural of trilateral monosyllables or Segholates from לָא and לָו roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִים, גְּדִידִים (from גָּדַר) *kids* const. גְּדִיִּי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, מַלְאָכָה *curse*, מַעְבָּדָה *cave*, מוֹצֵאֵת *conduit*, and the plurals, הוֹדָאִי, חֲרָשִׁי, חֲרָבָנִי Lev. 7: 38, מוֹצֵאֵי, מוֹשְׁבֵי, מוֹשְׁבֵי 2 Kin. 12: 8, מוֹשְׁבֵי Ezek. 27: 9, מוֹשְׁבֵי Job 34: 25, מוֹשְׁבֵי Eccles. 9: 1, הוֹשְׁבֵי.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or ר, רֵאשִׁית *beginning* const. רֵאשִׁית, תֵּמֶלֶךְ *temple* const. תֵּמֶלֶךְ, and in addition in the following, אֹרֶן *crib*, אֶזְרָא *girdle*, אֶזְרָא *thread*, נָכָר *foreign land* const. נָכָר, אֶבֶדָה *loss* const. אֶבֶדָה, so אֶפְסָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּזֻלָּה *robbery*, גְּזֻלָּה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַגָּפָה *overthrow*, מִכָּלָה Gen. 49: 5 *sword*, מִכָּלָה *mollen-image*, מִכָּלָה Job 16: 13 *gall*, מִכָּלָה *heap*, מִכָּלָה *excrement*, מִכָּלָה *fig-tree*, מִכָּלָה *deep sleep*, and the plurals מוֹשְׁבֵי *mourning* from אֶבֶלִים (אֶבֶל), so חֲסֵדִי *desiring*, חֲסֵדִי *sleeping*, חֲסֵדִי and חֲסֵדִי *rejoicing*, חֲסֵדִי *forgetting*, חֲסֵדִי *wolves* from חֲסֵדִי (חֲסֵד) *weary* becomes חֲסֵדִי in the construct, and פָּלְטִים *escaped* פָּלְטִי. Tsere also remains in the const. זֵיעָה *sweat*, מֵתָה from מָתָה *dead*, עֵדִי from עָדָה *witness*, which are from עָד roots, and רֵעָה from רֵעָה *friend*, root רָעָה.

c. Hholem is rejected from the syllable before the accent in אֶרְמִיָּהוּ const. pl. of אֶרְמִיָּהוּ *palace*, אֶשְׁבֵּלֹת and אֶשְׁבֵּלֹת const. pl. of אֶשְׁבֵּל *cluster*, חַאֲמִי Cant. 4: 5 and חַאֲמִי Cant. 7: 4 *twins*, מְגֻלֹּת from מְגֻלָּה *high-places*, see § 216. 2. a; it is changed to ט in מְגֻלֹּת from מְגֻלֹּת *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֶמֶד const. חֶמֶד, חֶמֶד *cups* const. חֶמֶד, חֶמֶד *house* const. חֶמֶד, חֶמֶד *fountains* const. חֶמֶד, חֶמֶד *valley* const. חֶמֶד, pl. חֶמֶד, § 210. 3. c, const. חֶמֶד Ezek. 35: 8. Exceptions are rare, חֶמֶד (according to Kimchi and Baer עָלִי) Ezek. 28: 18 *iniquity*, מְדִינֵי Prov. 19: 13 *contentions*, צְוֵר *neck* const. צְוֵר and צְוֵר *iniquity* const. צְוֵר.

e. A few nouns of the forms חֶמֶד, חֶמֶד, חֶמֶד have חֶמֶד or חֶמֶד in the construct instead of חֶמֶד, § 61. 1. b, חֶמֶד *wall* const. חֶמֶד, חֶמֶד *robbery* const. חֶמֶד, חֶמֶד *thigh* const. חֶמֶד, חֶמֶד *heavy* const. חֶמֶד and חֶמֶד, חֶמֶד *shoulder* const. חֶמֶד, חֶמֶד *uncircumcised* const. חֶמֶד and חֶמֶד, חֶמֶד *smoke* const. חֶמֶד and חֶמֶד, חֶמֶד *side* const. חֶמֶד and חֶמֶד, חֶמֶד *long* is only found in the construct, the corresponding absolute was probably חֶמֶד; חֶמֶד *helmet* simply shifts its accent in the construct, חֶמֶד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֶמֶד, חֶמֶד *chamber* const. חֶמֶד, חֶמֶד *seed* const. once חֶמֶד Num. 11: 7 else-

where *אָרֶז*, *לֵטֶשׂ* *plant* const. *נֶטֶשׂ*, *שֶׁנֶר* *fœtus* const. *שֶׁנֶר*, *שֶׁנֶר* *seven* const. *שֶׁנֶר*, *שֶׁנֶר* *nine* const. *שֶׁנֶר*; in like manner *הָבֵל* *vanity* const. *הָבֵל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *צִלְצִל* *tinkling* const. *צִלְצִל* for *צִלְצִל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חֲכָמִים* *wise* const. *חֲכָמִי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלָכִי*, *שִׁבְטִים* (*שִׁבְטִי*) *tribes* const. *שִׁבְטִי*, *גִּרְנוֹת* (*גִּרְנוֹת*) *threshing-floors* const. *גִּרְנוֹת*, *חֲרָפוֹת* (*חֲרָפוֹת*) *reproaches* const. *חֲרָפוֹת*, *דִּלְתִּים* (*דִּלְתִּי* or *דִּלְתִּי*) *folding doors* const. *דִּלְתִּי*; yet not invariably *שְׁעָלִים* (*שְׁעָלִי*) *handfuls* const. *שְׁעָלִי*, *שִׁקְלוֹת* (*שִׁקְלוֹת*) const. *שִׁקְלוֹת*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagghesh-lene, thus, *הַלְלוּהוּ*, *מְלָכִי*, *רִלְיָה*, *הַלְלוּהוּ* not *רִלְיָה* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁר* Deut. 3: 17, *חֲסִידֵי* Lam. 3: 22 (in some editions) but *חֲסִידֵי* Ps. 89: 2, *חֲרָפוֹת* Ps. 69: 10, *חֲרָפוֹת* Ezek. 17: 9, *צִמְחָה* Isa. 5: 10, *רִשְׁעֵי* Cant. 8: 6 but *רִשְׁעֵי* Ps. 76: 4; so with grave suff. *נִסְכֵּיהֶם* Gen. 42: 25, 35, *נִסְכֵּיהֶם* Lev. 23: 18 and in some editions *נִשְׁחָרְיוֹתָם* Neh. 4: 7. In a few instances Dagghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲרָפוֹת* Isa. 57: 6, *עֲנָבִי* Lev. 25: 5, *עֲנָבִי* Isa. 58: 3, *עֲנָבִי* Gen. 49: 17, *עֲנָבִי* Ps. 89: 52, *עֲנָבִי* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שִׁבְחוֹת* Gen. 30: 38. The presence or absence of Dagghesh-lene in the dual construct depends upon the form of the absolute, thus *שִׁפְתָי* from *שִׁפְתָיִם* *lips* but *בְּרָכִי* from *בְּרָכִיִם* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *בְּרָכִי*, *בְּרָכִי* but *בְּרָכִי*. In the opinion of Ewald *מִקְדָּשִׁי* Ezek. 7: 24 is for *מִקְדָּשִׁי* from *מִקְדָּשִׁיִם*, and *מִקְדָּשִׁי* Ex. 26: 23, 36: 28 for *מִקְדָּשִׁי*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מְרַבֵּחַ *cha-riot* const. מְרַבֵּחַ. The changes in לָהֵב *flame* const. לָהֵב pl. לְהֵבוֹת const. לְהֵבוֹת *coals* const. גְּחָלִים are due to the influence of the proximate vowels, § 63. 1; those in חֲזִיוֹן *vision* const. חֲזִיוֹן *coats* const. בָּהֶם are consequent upon the dropping of Daghash-forte, § 61. 5; that in אֶהְיֶה (from אֶהָל) *tents* const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כֶּן, of the second person are connected with nouns in the singular by a vocal Sh'va, הִי of the first person plural and הָ of the second fem. singular by Tsere, and הִי, הָ, הֵ, of the third person by Kamets; הִי is invariably contracted to הִי, rarely written הִי, § 62. 1, and הִי to הִי, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָדֵי הָיָא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she has existed*.

b. First person: הִי is in a few instances preceded by Kamets, יִהְיֶה Ruth 3: 2, יִהְיֶה Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter ה, הִיבָה Ex. 13: 16, הִיבָה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, הִיבָה Gen. 33: 5, הִיבָה Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הִיבָה Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written, הִיבָה Ezek. 5: 12; הִי, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, הִיבָה Jer. 11: 15, הִיבָה Ps. 116: 19, הִיבָה 2 Kin. 4: 7 K'thibh, where the K'ri has הִיבָה. Sometimes the distinction of gender is neglected in the plural and כֶּן is used in place of the feminine כֶּן, הִיבָה Gen. 31: 9, הִיבָה Jer. 9: 19; הִי is sometimes added to the feminine suffix as to the full pronoun, הִיבָה Ezek. 23: 49.

Third person. The connecting vowel before הִי and הָ is occasionally *e*, הִיבָה Gen. 1: 12, הִיבָה Judg. 19: 24, הִיבָה Nah. 1: 13, הִיבָה Job 25: 3, so הִיבָה from הִיבָה and הִיבָה from הִיבָה and frequently with nouns in ה, הִיבָה.

קָצָרוֹ and מְרָאָה from מְרָאָה, שְׁנֵיהֶם from שְׁנֵיהֶם, קָצָרוֹ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מְרָאָהֶם 2 Chron. 34: 5 K'thibb, where the K'ri has מְרָאָהֶם; it is once found in the fem. plural קָצָרוֹת Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶלֶּה Gen. 12: 8, שְׁנֵיהֶם Ps. 42: 9, קָצָרוֹ Jer. 2: 21, so several times in the K'thibb סִירָה, סִירָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נִסְכָּה Lev. 23: 13, שְׁלֹשָׁה 2 Kin. 9: 25, חֲבֹאֲתָה Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁנֵיהֶם Lev. 13: 4, קָצָרוֹ Num. 15: 28, or by a Massoretic note in the margin, אֶלֶּהֶם Isa. 23: 17. 18 for אֶלֶּהֶם; once א is substituted for ה, קָצָרוֹ Ezek. 36: 5. The longer forms of the plural suffixes ם, םֶ, םֵ, are rarely affixed to nouns in the singular, לְבַיְתָם Gen. 21: 28, קָצָרוֹ Ezek. 13: 17, שְׁבִיחָתָם Ezek. 16: 53, or with the connecting vowel Kamets, קָצָרוֹ 2 Sam. 23: 6, or with ה appended, קָצָרוֹ 1 Kin. 7: 37, חֲבֹאֲתָה Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבַיְתָה Gen. 21: 29, קָצָרוֹ Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or םֶ being used for the feminine, קָצָרוֹ Cant. 4: 2, 6: 6 for קָצָרוֹ, יְדִירָם Job 1: 14 for יְדִירָהּ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י. before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too אָבִיךָ *father-in-law* חֲמִיךָ, חֲמִיךָ; י. of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּא of the third person, commonly becomes ו § 62. 2, אָבִי, אָחִי, פִּי more frequent than אָבִיךָ, אָחִיךָ, פִּיךָ. In הוּא Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual יִם are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. a. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יִה, and with ה the third masculine יִי, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, חֲבֹאֲתָי 2 Kin. 6: 8 for חֲבֹאֲתָי, חֲבֹאֲתָי Ps. 132: 12 for חֲבֹאֲתָי, חֲבֹאֲתָי Deut. 28: 59 for חֲבֹאֲתָי, חֲבֹאֲתָי Ezek. 16: 52 for חֲבֹאֲתָי, חֲבֹאֲתָי and חֲבֹאֲתָי, חֲבֹאֲתָי Ps. 74: 4, חֲבֹאֲתָי, חֲבֹאֲתָי, חֲבֹאֲתָי. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *הַשְׁמָרָה* Lev. 5: 24, *הַחֲמִשָּׁה* Ps. 9: 15, *שְׁנֵי אֲחֵי* Ezek. 35: 11, *שְׁנֵי אֲחֵי* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *הַרְבֵּה* Ex. 33: 13 for *הַרְבֵּי*, *הַרְבֵּה* Ps. 134: 2 for *הַרְבֵּי* Ex. 32: 19 *K'thibh* (K'ri *הַרְבֵּי*) עבדו 1 Sam. 18: 22 *K'thibh* (K'ri *הַרְבֵּי*) גִּירָה Gen. 10: 5 for *הַרְבֵּי*, *הַרְבֵּי* Gen. 4: 4 for *הַרְבֵּי*.

c. Second person. The vowel *י* remains unchanged before the fem. sing. *יָ* in *אֲשֶׁרֶךָ* Eccl. 10: 17 and with *יָ* appended: *מִלְאֲכֶיךָ* Nah. 2: 14. Sometimes, as in the full pronoun, *יָ* is appended to the fem. sing. suffix and *יָ* to the plural, *הַחֲלִיטֶיךָ* Ps. 103: 3, *הַחֲלִיטֶיךָ* ver. 4, *הַחֲלִיטֶיךָ* Ezek. 18: 20.

Third person. The uncontracted form of the masc. sing. *יָהוּ* occurs in *גְּבוּרָתוֹ* Nah. 2: 4 for *גְּבוּרָתוֹ*, *גְּבוּרָתוֹ* Hab. 3: 10, *עֲרִיבָה* Job 24: 23; *ehū = aihu* by transposition of the vowels becomes *auhi = ōhi* *וְהָיָה* which is found once *הַגְּבוּרָתוֹ* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by *א*, *אֲחֵיכֶם* Ezek. 41: 15. In a few instances *יָ* is appended to the plural of either gender, *אֲחֵיכֶם* Ezek. 40: 16, *אֲחֵיכֶם* Ezek. 1: 11, and *יָ* to the abbreviated masc. *יָ*, *אֲחֵיכֶם* Deut. 32: 37, *אֲחֵיכֶם* ver. 38, *אֲחֵיכֶם* Job 27: 23, *אֲחֵיכֶם* Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1c.	2m.	2f.	3m.	3f.	1c.	2m.	2f.	3m.	3f.
Sing. Nouns	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ
Dual and } Plur. Nouns	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *יָ*, *יָ*, *יָ*, *יָ* shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לִבְּכֶם* *your heart*, *לִבְּכֶם* *their hearts*; *לִפְּךָ* *lip du.* *לִפְּכֶם* *their lips*.

a. *יָ* *blood* becomes *יָ* and *יָ* *hand* *יָ*, §§ 58. 2, 63. 2. *a.*

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending **ר** becomes **רַ** in consequence of the change from a mixed to a simple syllable, § 59, **לִפּ** *lip*, **לִפּוֹ** *his lip*, **לִפּוֹתָם** *their lip*, **לִפּוֹתָיו** *thy lips*, **לִפּוֹתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **לִפּוֹתָיו** const. **לִפּוֹתָיו** suf. **לִפּוֹתָיו**. If two consonants have coalesced in the final letter, it will receive Daghesth-forte agreeably to 6, **לִפּוֹתָיו** from **לִפּוֹתָיו**, **לִפּוֹתָיו** from **לִפּוֹתָיו** 1 Sam. 16: 15 from the fem. of **לִפּוֹתָיו**, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **לִפּוֹתָיו** Isa. 26: 19 from **לִפּוֹתָיו** but **לִפּוֹתָיו**, **לִפּוֹתָיו** Cant. 2: 10 from **לִפּוֹתָיו** const. **לִפּוֹתָיו**; so **לִפּוֹתָיו**, **לִפּוֹתָיו**, **לִפּוֹתָיו** but const. **לִפּוֹתָיו**, comp. **לִפּוֹתָיו** const. **לִפּוֹתָיו**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵב** *heart*, **לִבִּי** *my heart*, **לִבִּי** *thy heart*, **לִבֵּינוּ** *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before **י**, **כ**, **ם**, e. g. **לֵב** *heart*, **לִבִּי** *my heart*, **לִבֵּינוּ** *our hearts*, or with a guttural to Pattahh, **לֵב** *heart*, **לִבִּי** *my heart*, **לִבֵּינוּ** *our hearts*, though with occasional exceptions, **לֵב** *heart* Isa. 22: 21, **לִבִּי** *my heart* 1 Sam. 21: 3, **לִבִּי** *my heart* from **לֵב**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **לֵב** from **לֵב** plur. **לִבִּי** from **לֵב** plur. **לִבִּי** but **לִבִּי** *my heart*, **לִבִּי** *thy heart*, **לִבִּי** *our hearts*. Ezek. 5: 7 from **לִבִּי** is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **לִפּוֹתָיו** *my lips*, **לִפּוֹתָיו** *our lips*, **לִפּוֹתָיו** *my ears*, **לִפּוֹתָיו** *our ears*; **קַרְנֵי** and **קַרְנֵי** *horns*, **קַרְנֵי** and **קַרְנֵי** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **ה**, § 210, **מֶלֶךְ** *king*, **מֶלֶכִּי** *my king*, **מֶלֶכְךָ** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יֹנְקָה** *sucker*, **יֹנְקָתוֹ** *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be **ר** or **ש** it usually becomes Seghol e. g. **לֵב** *heart*, **לִבִּי** *my heart*, **לִבֵּינוּ** *our hearts* retain the Seghol of the first syllable. Hholem is commonly shortened to **ו**, but in a few instances to **ו**, **קַרְנֵי** and **קַרְנֵי** irregularly take Hhirik before **י** 3 pers. suf. **קַרְנֵי** but **קַרְנֵי**. When the middle radical is a guttural it takes

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical א is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיִךְ Isa. 22: 11, כְּסִיִּיךָ Hos. 2: 16, נִיִּירֶיךָ Isa. 42: 5, צֹאן *sheep* becomes צֹאֲנֶיךָ or צֹאֲנֶיךָ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ה, כּ, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as יִרְצֵהוּ.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יִצְחָק or a short vowel in a mixed syllable as בְּיָדָיו. The few words in which Kamets in the ultimate is unchangeable as בְּחֵבֶה, מְנָה, קָצָר § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ׀ or ׀ before ה, כּ, and ׀, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220 3. *a*.

DECLENSION 4. With final ה (accented).

These nouns are from ל"ה roots; ה becomes ה in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from צ"צ roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל"ה, and a large proportion of 5 are from צ"צ roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קְטֹלָה, קְטֹלָה, קְטֹלָה, קְטֹלָה, קְטֹלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הָ have חָ in the const. sing., § 216. 1, and וֹח in the plur. § 201; before suffixes they take the form of the const. except that they have חָ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הָ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending חָ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיחָ and סִיחָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יָ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בָּרִי Gen. 49:11 for בֶּרֶךְ, מִלְאָחִי Isa. 1:21 for מִלְאָחַי, רִבִּי Lam. 1:1 for רִבִּיחִי, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּילִי, חֲיִי Gen. 1:24 for חַיִּי. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ, added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נָנְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהָרָה *to the mountain*, whence it is called *He directive* or *He local*. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, מִן הַיָּם *from the sea*, מִן הָאָרֶץ *from the land*, מִן הַמִּדְבָּר *from the wilderness*, 1 Kin. 19:15 *from the construct state* מִן הַיָּם.

a. *He directive* is appended to the adverb שָׁם *there*, הֵנָּה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵל אֲדֹמָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַבִּים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִשְׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְעֵלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הָ, rarely receives the accent מִזְרָחָה Deut. 4:41; in פְּהַיָּת אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרָה Gen. 14:10 and פְּהַיָּת *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25:13, נָבָה 1 Sam. 21:2 the vowel of the ending is itself changed to *e*.

2. *Paragogic הָ* is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשׁוּעָה	תְּשׁוּעָה
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָת, § 54. 2, but in pause אֶחָד; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Daghes in ה see § 22. *b*; this is once omitted after Daghes-forte, כְּשֵׁנִי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעִתִּים *fourfold*, שִׁבְעִתִּים *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42: 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִיה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אֶחָד עֶשְׂרִיה עֶשְׂרִי עֶשְׂרִיה
Twelve	שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁנַיִם עֶשְׂרִיה שְׁנֵי עֶשְׂרִיה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִיה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּע עֶשְׂרִיה
Fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרִיה
Sixteen	שֵׁשָׁה עָשָׂר	שֵׁשׁ עֶשְׂרִיה
Seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרִיה
Eighteen	שְׁמוֹנָה עָשָׂר	שְׁמוֹנֶה עֶשְׂרִיה
Nineteen	תֵּשְׁעָה עָשָׂר	תֵּשַׁע עֶשְׂרִיה

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*. B. Jona thought it to be an abbreviation for עֶשְׂרִי עָשָׂר *next to twelve*. Comp. Lat. *undeviginti, nineteen*. Kimchi derived it from עָשָׂר to *think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin = one*.

עֶשְׂרִי שְׁמוֹנֶה עָשָׂר *eighteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and עֶשְׂרִי חֲמִשָּׁה עָשָׂר *fifteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁטִים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרִים Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁטִים וְשִׁבְעִים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שְׁבַע וְשִׁבְעִים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבְבָּה, רִבּוֹ or רִבּוֹא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹת *two hundred*, אֲלָפִים *two thousand*, רִבּוֹאִים or שְׁנֵי רִבּוֹאִים *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבּוֹאִים *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	רִאשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית, occasionally in יתה.

a. There are two examples of the orthography רִאשׁוֹן Josh. 21: 10, Job 15: 7, and one of רִשׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבְעָה *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרִית *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָלָה Deut. 32: 6, though editions vary; three are combined in הָשִׁיל Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (הָהַהֲדָרָה) consists of הָ with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, מֶלֶךְ *the king*.

a. As the Arabic article **ال** is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הָלָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הָ is related to the personal pronoun הִוא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֶלְכֹזָר Gen. 10: 26, אֶלְכֹזִישַׁי *hail*, the equivalent of אֶלְכֹזִישַׁי, and possibly in אֶלְכֹזִישַׁי Prov. 80: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אחד *one* is so employed in a few instances, as אֶחָד a prophet 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Dagghesh-forfe may be omitted except from the aspirates, § 25, הַבְּחֵזֶה, הַבְּרִכָּה but הַבְּרִכָּה, הַבְּרִכָּה.

a. Dagghesh-forfe though usually omitted in this case is occasionally retained e. g. הַמִּשְׁבֵּעַ 2 Kin. 9: 11, הַמִּשְׁבֵּעַ Jer. 6: 2, הַמִּשְׁבֵּעַ Ex. 8: 1 but הַמִּשְׁבֵּעַ ver. 2, הַמִּשְׁבֵּעַ Judg. 8: 15, הַמִּשְׁבֵּעַ 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי the Jew and הַיְּהוּדִים the Jews.

3. Before gutturals, which cannot receive Dagghesh-forfe, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ו, and sometimes before פ, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַיְּהוּדִי, הַיְּהוּדִים but הַיְּהוּדִי, הַיְּהוּדִים Gen. 15: 11, הַיְּהוּדִי but הַיְּהוּדִי, הַיְּהוּדִים Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַיְּהוּדִי Gen. 8: 19, הַיְּהוּדִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַיְּהוּדִים Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ו or פ with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַיְּהוּדִי, הַיְּהוּדִים, הַיְּהוּדִים, הַיְּהוּדִים, הַיְּהוּדִים.

a. This change very rarely occurs before א, הַיְּהוּדִי Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַיְּהוּדִי.

b. The article does not usually affect the vowels of the word before which it stands; in הַיְּהוּדִי mountain and הַיְּהוּדִי people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַיְּהוּדִי, הַיְּהוּדִים, so הַיְּהוּדִי but הַיְּהוּדִי. The plurals of הַיְּהוּדִי tent and הַיְּהוּדִי holiness without the article are הַיְּהוּדִים Gen. 25: 27, הַיְּהוּדִים Ex. 29: 37, but with the article הַיְּהוּדִים Gen. 25: 27, הַיְּהוּדִים Ex. 29: 37, but with the article הַיְּהוּדִים (for הַיְּהוּדִים) Judg. 8: 11, הַיְּהוּדִים Ex. 26: 33, § 210. 3. b. הַיְּהוּדִי pelican Isa. 34: 11, Zeph. 2: 14, is pointed הַיְּהוּדִי Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so **קִר** Num. 7: 15, but **הָיָר** Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter **ה** of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, **בְּהַשְׁמִים** for **בְּהַשְׁמִים**, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter **ה** (**הֵא הַשְׁאֵלָה**) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, **הֵלֹא־הוּא הֵנֵלָה** *shall we go?* **הֵלֹא־הוּא** *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, **הֵזֶנֶקָה** Gen. 34: 31, **הֵלְכִיעֲנֶקְךָ** Job 18: 4, **הֵצִיר** Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as **הֵי־דָבָרָם** Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, **הֵלֵךְ** Gen. 17: 17, **הֵפְצִיעֲקָהָ** 18: 21, Methegh. § 45. 2, **הֵמְשֵׁל** Judg. 9: 2, **הֵרַשְׁעוּ** Job 38: 35, or compound Sh'va, § 16. 3. **הֵבְרָחוּ** Gen. 27: 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, **הֵי־יָלֵב** Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, **הֵאֲלָהָ** Ex. 2: 7, **הֵאֲשִׁיר** 2 Kin. 6: 22, **הֵרִיגִיר** Jer. 2: 11, **הֵי־תָה** Hag. 1: 4, **הֵי־הִשְׁפָּץ** Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, **הֵאֵשׁ** Num. 16: 22, Neh. 6: 11, **הֵאֲשָׁם** Judg. 6: 31, **הֵאֲשַׁחֲרִי** 12: 5, **הֵרִיגִהוּ** Jer. 8: 19 (in some editions) pointed as if before **הֵאֲשִׁיר**: so too most probably **הֵאֲשָׁם** Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, **הֵאֲמַר** Ezek. 28: 9, **הֵרִיגִהוּ** Joel 1: 2, **הֵרַבְּכֶם** Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Besh, **הֵרַשָּׁעוּ** Num. 13: 18, **הֵרַגִּי** 1 Kin. 20: 13.

INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions **ב** *in*, **כ** *according to*, **ל** *to*, are regularly prefixed with Sh'va, **בְּרֵאשִׁית** *in the beginning*, **כְּכֹל** *according to all*, **לְאַבְרָהָם** *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, **בְּרִיקָה** for **בְּרִיקָה**, **לְמַשֵּׁל** for **לְמַשֵּׁל**, **כְּרִיב** for **כְּרִיב**, in which Yodh quiesces **בְּיָדוֹהֶיהָ**, **כְּיָקוֹד**.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, **בְּחֵרִי**, **לְאֵלֵל**, **כְּאֵרִי**.

a. Occasionally **ל** takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, **לְאָמַר** Ps. 105: 22, **לְהַלְבֹּד** Deut. 19: 5. Initial **א** quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, **אֲדֹנָי** *master* when connected with singular suffixes, **אֲדֹנָי** *Lord*, **אֱלֹהִים** *God*, and also in the inf. const. **אָמַר** *to say* after **ל**, **לְאֲדֹנָי**, **לְאֱלֹהִים**, **לְאֲדֹנָי**, **לְאֱלֹהִים** for **לְאֱלֹהִים** the Seghol lengthened to Tsere in the simple syllable, **לְאֱלֹהִים** but **לְאֱלֹהִים** but **לְאֱלֹהִים**. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, **לְיְהוָה** Gen. 4: 3, **לְיְהוָה** Ps. 68: 21.

b. In a very few instances **א** with Pattahh and **י** with Hhirik give up their vowel to the preposition and become quiescent, **כְּאֵפֶרֶת** Isa. 10: 13 for **כְּאֵפֶרֶת** Eccles. 2: 13 for **כְּאֵפֶרֶת**, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, **כְּאֵלֶּה**, **כְּזֹאת**, **כְּנֶשֶׁת**.

a. This regularly occurs with the Kal construct infinitive of **כָּן**, **כֵּן**, **כֵּן**, **כֵּן** and **כֵּן** verbs when preceded by **ל**, e. g. **לְכַתֵּב**, **לְחַת**, **לְהִירָא**, **לְהִירָא**; also with different forms of the demonstrative **זֶה** and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun **מָה** *what* they are commonly pointed **כְּמָה**, **כְּמָה**, **כְּמָה** or followed by a guttural, **כְּמָה**, **כְּמָה** occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its **ה** is rejected and the vowel given to the preposition, **כְּהָרִיב** for **כְּהָרִיב**, **לְהָרָץ** for **לְהָרָץ**, **בְּהָרִים** for **בְּהָרִים**.

a. **ה** remains eight times in **כְּהָרִים** e. g. Gen. 39: 11; also in such individual instances as **כְּהָרִים** Ps. 36: 6, **כְּהָרִים** Neh. 9: 19, **כְּהָרִים** Eccles. 8: 1, **כְּהָרִים** Ezek. 40: 25, **כְּהָרִים** 1 Sam. 13: 21, **כְּהָרִים** Neh. 12: 38, **כְּהָרִים**

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְצִיחַ 29: 27, לְהַצְרִיחַ Ezek. 47: 22, לְהַצִּיחַ Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְהַשְׁבִּיר Prov. 24: 17 for מְהַשְׁבִּיר.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִן דָּרָךְ for מִדָּרָךְ. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן חוּץ for מִחוּץ 1 Sam. 12: 23; מִרְחֹק, מִדְּרוֹם, מִלֵּם, but מִדְּרוֹם, מִדְּעוֹת, מִדְּאָרְץ.

a. If the first letter of the word have Sh'va, Daghesh-forte may be omitted. This is occasionally the case even when it is an aspirate מִבְּצִיר Judg. 8: 2, מִבְּבִרְחָם Ezek. 32: 30. Daghesh-forte is twice retained in an initial vowelless Yodh, מִיִּשְׂרָאֵל 2 Chron. 20: 11, מִיִּשְׂרָאֵל Dan. 12: 2, but commonly it is dropped and the Yodh quiesces מִיִּשְׂרָאֵל, מִיִּדְּרִי, מִיִּגְלוֹם. מִן is sometimes poetically lengthened to מִנִּי, and once has the form of a construct plural, מִנֵּי Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 a.	בִּי	לִי	מִמּוֹנִי	מִלִּי, מִיָּלִי, מִמְּלִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	מִמּוֹךְ	מִמְּךָ, מִיָּמְךָ
2 f.	בְּךָ	לְךָ	—	מִמְּךָ
3 m.	בוֹ	לוֹ	מִמּוֹדוֹ	מִמְּדוֹ, מִיָּדוֹ, מִמְּדוֹ
3 f.	בָּהּ	לָהּ	מִמּוֹתָהּ	מִמְּתָהּ

PLURAL.

1 a.	בָּנוּ	לָנוּ	מִמּוֹנוֹ	מִמְּנוֹ
2 m.	בָּכֶם	לָכֶם	מִמּוֹכֶם, מִכָּכֶם	מִמְּכֶם
2 f.	בָּכֶן	לָכֶן	—	מִמְּכֶן
3 m.	בָּם, בָּהֶם	לָהֶם, לָמֹד	מִמּוֹהֶם, מִכָּהֶם	מִמְּהֶם, מִמְּהֶם
3 f.	בָּהֶן, בָּנֶן	לָהֶן	—	מִמְּהֶן

a. The syllable מִ inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּכוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun כִּי *what*, so that כְּמוֹכִי would in strictness denote *like what I am*, i. e. *like me*. The preposition בְּן, with the exception of some poetical forms, reduplicates itself before the light suffixes, בְּנִי, בְּנֵי, בְּנֵי. Comp. a similar reduplication of a short word, מַיִם, מַיִם or מַיִם construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהָאֵץ, וְהָשֶׁךְ. Before one of the labials ב, ג, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וַיֵּבֶן, וַיִּמְלֹךְ, וַיִּפְּגֵם. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקֹחַם, וַיֵּדֶן. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיֹּאמֶר, וַיִּחַלֵּל. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם Gen. 1: 2, וַיִּבְרָא 2: 9, וַיִּקַּח אֶת הָאֵשׁ וַיִּתֵּן בְּיָדָיו וַיִּבְרָא 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּבְרָא Gen. 2: 12, וַיִּבְרָא Ezek. 26: 21, וַיִּבְרָא 1 Kin. 13: 7, וַיִּבְרָא Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וַיְהִי, וַיְהִי, וַיְהִי 2 plur. preterite and imperative of the verbs וַיְהִי *to be* and וַיְהִי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיְהִי, וַיְהִי for וַיְהִי, וַיְהִי.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיִּבְרָא Gen. 32: 16, וַיִּבְרָא Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֲלֹהִים *God*, וַאֲדֹנָי, וַאֲלֹהִים the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּדְבָּר when וַיִּדְבָּר has the vowels of אֲדֹנָי. A very few instances occur in which א with Patahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲבָרָא Zech. 11: 5 for וַאֲבָרָא, וַיִּלְכָּד Jer. 25: 36 for וַיִּלְכָּד.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר וְכָשָׁב וְעָזָר Lev. 7: 23, מָדוּל וְרָב וְרָם Deut. 2: 10. 21, and even the last two וְצָרִי וְשָׁמֶן Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וָאֵחָ Gen. 44: 9. 22. 31, וְהָיָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאֶרֶץ Isa. 26: 19, the first vowel of אֶרֶץ being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵלָּה, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הֵנָּה *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun הָ, of which probably שָׁ is originally only a modification (comp. the relative use of הָ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ב, § 201. e, אֱמֻנָם and אֱמֻנָם *truly* from אֱמֵן *truth*, חִנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאִם *suddenly* from פֶּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָזֶּה *surely, only* from אֵיךְ.

(3.) By composition, as מִדֵּי מַדֵּי *why?* from מִדֵּי *quid edoctus*, מִלְּמַלְּהָ *from above* from מִן, לְ, and מִלְּמַלְּהָ.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מִיָּדָה *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵינֶם *no*

more prop. *cessation*; with a preposition, **בְּמֵאֵד** *exceedingly*, **לְבַד** *apart* prop. *to separation*, or a suffix **יְהִיּוּ** *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, **וַיָּטֵב** *well* prop. *recte faciendo*, **הַרְבֵּה** *much*, **מִהֵר** *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, **טוֹב** *well*, **מְלֵא** *fully*, **רִאשׁוֹנָה** *at first*, **שְׁנִיָּה** *the second time*, **רַבָּה** and **רַבֹּת** *much*, **יְהוּדִיָּת** *in Jewish* i. e. *Hebrew*, **אַרְמֵיָת** *in Aramæic*, **נִפְלְאוֹת** *wonderfully*.

(4.) Pronouns, **זֶה** *here, now* prop. *this place, this time*, **הֵנָּה** *hither* prop. *to these places*, with a preposition **כֹּה** *thus* prop. *according to it*, **כֵּן** *so* perhaps for **כִּכֵּן** *according to these things*, though others explain it as an adverbial of the participle **כֵּן** *right, true*, **פֹּה** *here* probably for **בּוֹ** *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal suffixes, as **זֶה** or **הֵנָּה** *behold*, **עוֹד** *yet*, **אֵי** *where*, to which may be added **אֵין** *there is not* prop. *non existence* and **יֵשׁ** *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with **נ**, epenthetic. Thus

1. **הֵנָּה**. *First person* **הֵנִי** and **הֵנִי**; **הֵנִי** and **הֵנִי**. *Second person masc.* **הֵנְךָ** once **הֵנְךָ**, *fem.* **הֵנְךָ**. *Third person* **הֵנּוּ** and **הֵנּוּ**; **הֵנּוּ**.

2. **עוֹד**. *First person* **עוֹדִי** and **עוֹדִי**; once with *plur* **עוֹדֵינוּ** Lam. 4: 17 K'ri. *Second person masc.* **עוֹדְךָ** *fem.* **עוֹדְךָ**. *Third person* **עוֹדָם**, *fem.* **עוֹדָה**.

3. **אֵי**, *Second person* **אֵיְכָה**. *Third person* **אֵיוֹ**, **אֵיוֹ**.

4. **אֵין**. *First person* **אֵינִי**. *Second person masc.* **אֵינְךָ**, *fem.* **אֵינְךָ**. *Third person* **אֵינּוּ** and **אֵינּוּ** *fem.* **אֵינְהָ**.

5. **יֵשׁ**. *Second person* **יֵשְׁךָ** and **יֵשְׁךָ**. *Third person* **יֵשְׁוּ**.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly *אֲחֵר* *behind, after* אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בִּלְתִּי *without*, בְּעַד *through*, זוּלָּתוֹ *except*, יַעַן *on account of*, מִלִּי or מִלְּךָ *over against*, נֶגֶד *in presence of*, נֶחֱמָה *in front of, before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מִבְּעַם *from with*, מִעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לִנְגֵד and לְנֶחֱמָה *before*, אֶל-מִלְּךָ *toward*.

(2.) A preposition and a noun מִלְּבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנַי *before* and מִפְּנֵי, מִפְּנֵי *from before* from פָּנִים *face*, בְּגִלְלִי and בְּעִבְדִּי *for the sake of*, בְּיָד *by prop. by the hand of*, אֶל-עֵבֶר *beyond*, לְ *from beyond*, לְעִמָּה *in conjunction with*, לְבָעַן and עַל-עֵקֶב *on account of*, בְּפִי, לְפִי and עַל-פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאתָ *toward prop. to meet*.

(4.) A preposition and an adverb, בְּלִעְדִּי and מִבְּלִעְדִּי *without* from בַּל *not* עַד *unto*, לְ *beyond*, בְּבִלְתִּי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֵצֶל *beside me*, וְזוּלָּתִי, נֶגְדִי, עִמִּי, *except* אֲחֵר *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶךָ, בֵּינֵנוּ and בֵּינוֹתֵינוּ.

a. The plural form **אֲחֵרִי** occurs without suffixes more frequently than **אֲחֵרִי**; **אֲחֵרִי**, **אֲחֵרִי**, **אֲחֵרִי** also occur in poetry; **אֲחֵרִי** from the absolute **אֲחֵרִי**, which appears only in this single form, is used as an alternate of **אֲחֵרִי** from **עִם** with and the 1 pers. sing. suffix.

b. **אֲחֵרִי** in a very few instances takes a verbal suffix, **אֲחֵרִי** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **אֲחֵרִי** Gen. 2: 21; with the 3 masc. plur. suffix it is **אֲחֵרֵם** oftener than **אֲחֵרֵם**.

§ 240. The preposition **אֶת** with is to be distinguished from **אֶת** the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the **ת** of the preposition is doubled and its vowel shortened to Hhirik, thus **אֶתִּי**, **אֶתְּךָ**, **אֶתְּךָ** (once **אֶתְּךָ** Isa. 54: 10), **אֶתְּכֶם**; the sign of the accusative becomes **אֶת** before suffixes or before grave suffixes commonly **אֶתִּי**, thus **אֶתִּי**, **אֶתְּךָ** rarely **אֶתְּכֶם**, **אֶתְּכֶם** (rarely **אֶתְּכֶם**) and **אֶתְּכֶם**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **אֶתִּי**, **אֶתְּךָ**.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **אוֹ** or, **אֲפֹ** also, **אֲמֹ** and **לֹא** if, **אֲשֶׁר** and **כִּי** that, because, **כִּי** lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אֲמֹ כִּי** but, **אֲפֹ אֲמֹ** how much more prop. also that.

(2.) The conjunction **אֲשֶׁר** or **כִּי** with a preposition, as **כַּאֲשֶׁר** as, **לְמַעַן אֲשֶׁר** in order that, **וְעַתָּה אֲשֶׁר** and **בְּגִלְתִּי אֲשֶׁר** because, **כִּי** until, **כִּי** because.

(3.) An adverb with a preposition or conjunction, **בְּרִיב** before, **לְכֵן** or **לְכֵן** therefore, **לֹא** unless from **לֹא** if **לֹא** not.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as
 אָח, אָה, אָהָה *ah! oh!* הָאָח *aha!* הוּי *ho! woe!* אוּי, אוּיָה, אוּיָה, אוּיָה *woe!* אֵלֵי *alas!* הָס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, *הָבֵה* *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הָלֵלָה *far be it!* בִּי *pray*, from בָּעִי *entreaty*, נָא *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, כְּנֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־יָבוֹא טָמֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, *הַמֵּתִים יִהְיֶה לֹדֶהָ*
the dead shall not praise the Lord Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. כֵּן in a partitive sense, *יָצְאוּ מִן־הָעָם* *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense *וּבָנֵי בְרִיךְ* *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison *כְּנֶגֶד נִרְאָה* (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. *אֵיכָר לֹא־הָיָה כִּמְהֵרָה* *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or *וְצֶדֶק... כֵּן* in the sense of *both ... and* *וְצֶדֶק וְחַסְדֵּי הַשָּׁמַיִם וְצֶדֶק וְחַסְדֵּי הַבְּהֵמָה* *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition לְ *to*, *טוֹב לְהוֹדוֹת* (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition *טוֹב וְיִמְרָה* (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun *לְבַדּוֹ הָיְתָה הָאִשָּׁה* *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, *רַב־מְּאֵל מִן־הָעָם* *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, *הֲיֵשֶׁת עִמָּךְ* *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, *אִתּוֹ יָלְדָהּ* (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. *אֲלֵהֶם* in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *וַיִּחַדּוּ* scil. *וַיִּצְרִי*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיִּבְרְאוּ לְשָׁאוּל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא* *שְׁמוֹ בָּבֶל* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הִבִּיאהוּ לְמוֹסֵר לְבָבָהּ* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ אֶחָד* *man* is used as an indefinite subject, *אִישׁ אֶחָד יִכְנֹס* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וַיִּשְׁמָע הַשָּׁמַיִם* and the hearer shall hear 2 Sam. 17: 9, *חָרְשֵׁי הָרָשִׁים* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *מֶלֶךְ* *king* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *מוֹת הַמֵּת* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֲנִי אֲשֶׁר אֶבְרַר הָבָר* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, נִקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרָאוּ, נִקְרְאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing פָּאָדָר יִרְדֵּף *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלֹת קָשָׁל מְבֻרָּךְ *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בָּאָתָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or עָרַב בָּאָהּ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law עֲרֵכָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections תָּבוֹא Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, בְּעֵינֶיךָ אֵל-יִרְעַל *let it not be grievous in thy sight* Gen. 21: 12, אָז הָיָה *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַחֲצַר לְיִשְׂרָאֵל
and Israel was distressed lit. *it was strait to Israel* Judg
 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וְהָיָה *and it shall be* or *come to pass* Gen. 4: 14, וְהָיָה Gen. 12: 11, רַב *it is enough* Deut. 3: 26, קָשָׁה *it is hard* Deut. 15: 18, נִיחָא *and it was light* 2 Sam. 2: 32, חָרָה לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, דִּשְׁבָּ לָּךְ Gen. 40: 14, מָר לִי Ruth 1: 13, לֵי רָחוּם לְשָׂאִיל וְשׁוּב לֵי 1 Sam. 16: 23, חָס לֵי 1 Kin. 1: 1, 2, לֵי Job 3: 13, לֵי רָחֵם לֵי Prov. 24: 25. So in passive verbs יִדְבָּר Cant. 8: 8, נְהִיָּה *it is done*, all is over Mic. 2: 4, יִרְעַץ *it is sifted*, one sifts Am. 9: 9, נִרְפָּא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, יִבָּלֵעַ לְמַלְכָּה *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence מְקַבֵּר כְּנֶשֶׁת Mal. 1: 11 (though followed by מְנַחֵם), and so when the object is a clause יִצְטָר Gen. 22: 14, נִרְעַב 41: 21, נִצָּב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲמוֹ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַחֲצַר לֵי *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַחֲצַר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; וְהָיָה *it shall be* viz. the act just mentioned Gen. 21: 30; וַחֲצַר וְהָיָה *and it became a custom* viz. what is immediately added Judg. 11: 39; וַחֲצַר 2 Sam. 13: 39, whether לֵי be supplied *it ceased to David* viz. his hostility to Absalom, or כָּלָה be taken in the sense of כָּלָה *it withheld David* from his hostility that he was comforted etc.; so וַחֲצַר Ps. 69: 32, כָּלָה Jer. 7: 31, וַחֲצַר Ezek. 12: 25, which in ver. 28 takes as its object דְּבָרִי Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs וַחֲצַר *it is tempestuous* Ps. 50: 3, וַחֲצַר *it snows* 68: 15, וַחֲצַר *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, יָרְדוּהָ וְנָשְׁלוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context אַתָּה יָדָעְתָּ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֶכֶה *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אֲנִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with אֲנִי־הָיִיתִי אֲשֶׁר־חָטָאתִי *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle כִּי *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, אֲנִי *too* Lev. 28: 24, or רק *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אֶל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragoric future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא יֵהוּא *Je-hovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אֲנִי הוּא מָחָה *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נִקָּה תִּפְקָה *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 28, Job 3: 19, Ps. 50: 6, Ezek. 18: 4. and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא הַחַיָּה *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בְּתֵי עָרֵי הַלְוִיִּים הוּא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or הָאָדָם *a man*; the reflexive *self* by נָפֶשׁ with the proper suffix *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָד *a man his brother* or רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by הַזֶּה...הַהוּא Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה *bone* or *substance* הַזֶּה הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הַיָּהוּב lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth and all their host were finished* Gen. 2: 1, וְאֲנִי וְהַיָּדָר בָּלָהָה *and I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אַרְיֵה *a lion*, one of the species, Gen. 49: 9; הָאַרְיֵה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be* רָקִיעַ *a firmament, etc., and God made* הָרָקִיעַ *the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָאֵשׁ...יִתְעַן ver. 22, first אֶהְיֶה then הָאֶהְיֶה Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יֵאָמַר לֹא הֵלֵךְ וּג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְאִיר הַגָּדֹל *the greater light*, הַמְאִיר הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָר *this mountain*, הַהָר הַהוּא *that mountain*, or any descriptive phrase הַשְּׁנֵי הַקְּרָנִים *the two-horned ram* Dan. 8: 6, הַמִּזְבֵּחַ הַלְּפָנִים *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "the man who has not walked in the counsel of wicked persons" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּתוֹ וּג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּצֹרָה בְּחָרָה* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶת the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲצֹנֶה the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרִים בְּמַעְרָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבְחָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הַאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכֻּשִׁי the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁפְחָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַאִשָּׁה the woman* who belonged in the house, *הַמִּסְכָּה the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרַיִת the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּדְעָה the leprosy* Lev. 13: 2 or *הַצִּדְעָה* ver. 12, *with blindness* *בְּסִנְיָרִים* Gen. 19: 11, *בְּעֵינָיו* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁנְעָה and הַשִּׁנְעָה madness*, *הַמִּשְׁתָּעֵה and הַמִּשְׁתָּעֵה astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּלְעָה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַכִּנּוּר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἡ ἀμφύβανος Δαυὶδ τοῦ κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַיָּמִים the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַיָּמִים הַשֵּׁנִים* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. *בְּעֵת* at *this time*, now Judg. 18: 23, but at *the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, at *the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram *בְּמִזְבְּחֵהָ* on the altar i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty *בְּמַעְרָה* in the cave i. e. in each cave 1 Kin. 18: 13, *לְאִישׁ* to the man i. e. each man Gen. 45: 22, *לְבֵית* for the house i. e. each house Ex. 12: 3, *לְיָוֶם* for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, *אִישׁ* to a man i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, *הַבַּיִת* the house viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, *הָאֱלֹהִים* the Lord Isa. 1: 24, *הָאֱלֹהִים* the (true) God, *הַשָּׁמַיִם* the heavens, *הָאָרֶץ* the earth Gen. 1: 1, *הַשֶּׁשֶּׁשׁ* the sun Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, *הַחֶרֶב* the sword devoureth one as well as another 2 Sam. 11: 25; they shall mount up with wings *כְּנָשִׁיִּים* as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is *הַזָּהָב* gold Gen. 2: 11 LXX. *τὸ χρυσίον*; the king made *כֶּסֶף כְּאֵת הַבָּשֶׂט* silver like stones 1 Kin. 10: 27; swallowed up *בְּיַיִן* of wine, led astray *בְּיָהוֹשֵׁר* by strong drink Isa. 28: 7; where shall *הַחֵכְמָה* wisdom be found? Job 28: 12 LXX. *ἡ δὲ σοφία*; there is a superiority *לְחֵכְמָה* to wisdom above folly like the superiority *לְאוֹר* of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus *חֵכְמָה* denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36; *חֵכְמָה* is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. *חֵכְמָה* *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. *חֵכְמָה* *wisdom to do all work* Ex. 36: 1, *חֵכְמָה* *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural *הַחַיִּים* *the living*, *הַמֵּתִים* *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַצְדִּיקִים וְהַפְּעֻלִים* *the righteous and the wicked* Eccl. 3: 17; *the proverb הַקְדְּמִי* *the ancients* 1 Sam. 24: 14, *הַפְּלִיט* *the escaped* Gen. 14: 13, *הַנֹּאֲרֵב* *the liers in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, *הָאַמֹּרִי* *the Amorite*, *הַכְּנַעֲנִי* *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, *הַיְעָר* *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *אֶחָד* *the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמְשִׁחִי* *the one destroying* i. e. destroyers 1 Sam. 13: 17; *כְּבָבִיר* *like the sheaf* i. e. sheaves Mic. 4: 12; *וְהַחֲמוּר ... הַסּוֹס* 2 Kin. 7: 10; *הַנְּשִׂיךְ* is contrasted with *הַנְּשִׂיךְ* Ps. 37: 16. So some explain *הַנְּשִׂיךְ* Num. 11: 27 as equivalent to *הַנְּשִׂיךְ* but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; *הָיָה* Gen. 2: 9 and elsewhere, *הָיָה* 1 Kin. 10: 19, 2 Chron. 9: 18 and *בְּהִיבֵן* Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, *הַחֲלָכָה* *who went* Josh. 10: 24, *הַיָּדֵיךְ* *that shall be born* Judg. 13: 8, *הַמְּקֻדָּשׁ* *which he sanctified* 1 Chron. 28: 28, *הַנִּכְבָּדִים* *who are present* 1 Chron. 29: 17, *בְּתֵיכֶן* *into (the place) which he prepared* 2 Chron. 1: 4, *הַמְּלִיכִי* *Gen. 21: 3*, *הַמְּלִיכִי* *Gen. 18: 21, 46: 27, Job 2: 11, הַמְּלִיכִי Ruth 1: 22, 2: 6, 4: 3, הַמְּלִיכִי 1 Kin. 11: 9, הַמְּלִיכִי Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, *הַמְּלִיכִי* *what (was) upon it* 1 Sam. 9: 24.*

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, *הַשָּׁמַיִם* *O heavens*, *הָאָרֶץ* *O earth* Deut. 32: 1, *הַכֹּהֲנִים* *O priests* Mal. 1: 6, *הַמְּלִיכִי* *O queen* Esth. 5: 3, *הַחֲרָשִׁים* *ye deaf*, *הַחֲרָשִׁים* *ye blind* Isa. 42: 18, or without the article, when indefinite, *אָדָם* *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) *נָשִׁים* *O careless women* Isa. 32: 9, *אֲבִירִים* *O ye husbandmen* Joel 1: 11, *נָשִׁים*

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek *πᾶς*, when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַנָּחִים *all the nations*, so with singular nouns in a collective sense כָּל-הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל-הָעָרִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-יֵצֶן *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-עֲמָלָה לֹא יִשָּׂא *no work shall be done* Ex. 12: 16, אֵין כָּל-חֲדָשׁ *there is no new thing* Eccles. 1: 9, כֹּל יִשָּׂא *neither can any god* 2 Chron. 32: 15. Comp. *οὐ δικαιοῦσεται πᾶσα σάρξ* Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּנֵזֶךְ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, כְּחֵזֶר *like rending (the) a kid* Judg. 14: 6, כְּהַבִּיזִים *(the) bees do* Deut. 1: 44, כְּשָׁרָלִים *as (the) scarlet*, כְּשֶׁלֶג *as (the) snow*, כְּחִרְצֵם *as (the) crimson*, כְּצֹמֶר *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּשֶׁפְּסִילִים *like foxes* Ezek. 13: 4, כְּצִבְאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹי *the lion and* הַדָּבָר *the bear came* 1 Sam. 17: 34, because he thinks of these as *the enemies* to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich כְּבָרָה *in (the) cattle*, כְּכֶסֶד *in (the) silver*, and כְּזָהָב *in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* צֹאן *flocks and herds and* וְכֶסֶד *silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase וַיָּבֹא הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the day* in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, **אַבְרָהָם** *Abraham*, **כְּנָעַן** *Canaan*, **יְרוּשָׁלַם** *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, **הַבָּעַל** *the lord*, **הַשָּׂטָן** *the adversary*, **הַנָּהָר** *the river*, **הַיַּרְדֵּן** *the descending (stream)*, *the Jordan*, once poetically **יַרְדֵּן** Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, **הַשָּׂדֵךְ** *the plain*, **הַשָּׂרֹן** *the white (mountain)*, **הַלְבָנוֹן** *Lebanon*, so always in prose, but in poetry with or without the article, **הַבָּשָׁן** always in prose, and sometimes in poetry, **הַבָּשָׁן** *Bashan*, **הַגִּלְעָד** and **הַגִּלְעָד** *Gilead*, **הַחֶרְמֶל** *the garden*, **הַחֶרְמֶל** *Carmel*, **הַחֶרְמֶל** *the circuit of the Jordan*, **הַמִּצְפָּה** *the watch-tower*, **הַמִּצְפָּה** *Mizpah*, **הָאָדָם** and **הָאָדָם** *the (first) man*, **אָדָם** *Adam*, **הָאֱלֹהִים** and **הָאֱלֹהִים** *the (true) God*. In **הַצֵּיטָבֶט** *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article **הַכַּלְדָּיִם** *the Chaldeans*, but **הַפְּלִשְׁתִּים** *the Philistines*, but **הַכַּלְדָּיִם** 1 Sam. 17: 52; **הַכַּלְדָּיִם** is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun **הַכַּלְדָּיִם**, § 53. 2. *a.* Symbolical like real names do not receive the article, **הַבְּנוֹדָה** *Treacherous Jer.* 3: 7, **הַמִּשְׁתָּה** *Apostate ver.* 6, **הַקֶּלֶה** *Hos.* 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, **אָבִינוּ** *our father*, **שְׁמוֹ** *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in **הַחֲצִי** *the (other) half of them* Josh. 8: 33, opposed to a preceding **הַחֲצִי** *one half of them*; see also **בְּכִרְתָּהּ** Isa. 24: 2, **בְּתוֹךְ** Lev. 27: 23, **בְּתוֹכִי** (in some editions) Ezra 10: 14; **בְּתוֹךְ** *in the midst of my tent* Josh. 7: 21, **בְּתוֹךְ** *in the midst of its fold* Mic. 2: 12, **בְּתוֹךְ** *the whole of its women with child* 2 Kin. 15: 16; in **בְּתוֹךְ** Prov. 16: 4 it distinguishes the noun **בְּתוֹךְ** from the preposition **בְּתוֹךְ**. In **נְבִיאָם** Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, **הַמִּשְׁתָּה** *the (one) smiling him* Isa. 9: 12, **הַמִּשְׁתָּה** *the (one) bringing thee up* Ps. 81: 11, **הַמִּשְׁתָּה** *the (one) crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article **הַכּוֹכָבִים** *the stars of heaven* Gen. 26: 4, **הַרְגְּלֵי** *the feet of the priests* Josh. 3: 13; is a proper name, **הַטִּיבֵי יִשְׂרָאֵל** *the tribes of Israel* Ex. 24: 4, **הַדְּבַר** *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, **הַפְּרִי** *the first-fruits of thy la-*

bours, נְשֵׁי בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵרַת טוֹהַר הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכַת עֲבוֹדַת, בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, פֶּה הָאִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ אֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *the angel of God* Judg. 6: 20, מַלְאָךְ יְהוָה ver. 21 *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, הַדֶּגֶר הַשֹּׂכֵנִי בַּחֲזֵלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֹתֶלֶת שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַפִּיגָה הָאֶרֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַקֹּחֶת שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן כְּלִי־הָאֱרֹץ Josh. 3: 11, Esth. 6: 1; so after Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמַּכְפֶּלֶה הַסֹּפֵר *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־יְהוּדָה *the Benjamite*

Judg. 8: 15, **בֵּית הַבֶּשֶׁתִּי** *the Bethshemite* 1 Sam. 6: 14, **בֵּית הַבֶּלְחִי** *the Bethlehemite* 1 Sam. 16: 18, **אֶבְיֵזִי** *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form **בֵּית עֲזָרִי** Num. 26: 30; **בֵּית הַבֶּתְלִי** *the Bethelite* 1 Kin. 16: 34, **הַצִּי הַמִּנְחָחִי** 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מַלְכֵי-אֶרֶץ *kings of (the) earth* Ps. 2: 2, אֲנִי בְּפָנֵי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72: 17, אֲמַר שֶׁמֶשׁ *the watchman says, (the) morning comes* Isa. 21: 12; *to give* וְיָקֵשׁ וְיִצְבֵּא *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְיָמִים Gen. 2: 4, Ps. 148: 13, קִנְיָה שְׁלֹמֹה וְאַרְצָה Gen. 14: 19, 22, תִּירוֹ אֶרֶץ but תִּירוֹ הָאֶרֶץ, חֶשְׁבָּה but שְׁטִיר except Ps. 59: 14; or words אֱלֹהֵי בֹדֵד the character of proper names אֱלֹהֵי בֹדֵד the Tent of meeting, מְדִינָה the Dwelling-place 1 Sam. 2: 29, 32, אֱלֹהִים God, גָּלוּיָהּ the most High, קָדוֹשׁ the Holy One Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֹׁמַיִם the Almighty, אֱלֹהֵי הַצְבָּאוֹת only four times אֱלֹהֵי הַצְבָּאוֹת the God of hosts, שְׂאוֹל the region of the dead, הָעוֹלָם the world, תְּהוֹמוֹת the abyss, צָפוֹן and הַצָּפוֹן the north, מִצְרָיִם only once מִצְרָיִם Zech. 6: 6 the south. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, *לַעֲרֵב לָרֵב at evening-time* Gen. 24: 11, *שׁוּר צָבָא* *sun-rise* Deut. 4: 47, *לְעֵד אַחֲרֵי שָׁנָה to (the) year's end* Deut. 11: 12, *רֹאשׁ* *the captain of (the) host* 1 Kin. 16: 16, and such phrases as *שָׁקַף* *shake* (the) head Isa. 37: 22, *פָּתַח יָד* *put forth the hand* Gen. 37: 22, *שָׁקַף* *lay the hand upon the mouth* Mic. 7: 16, *בְּיָד* *with the hand* 1 Sam. 19: 9, *פָּגַע בְּכֵתֶךָ* *upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *תֵּרֶם הַבֶּהֱ* *turn the back and not* פָּנִים *the face* Jer. 2: 27, *קָרַן* *lift up the horn* 1 Chron. 25: 5, *מִבְּרֵית הַיָּד לְרֹאשׁ* *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, *בְּרֵאשִׁית* *in the beginning* Gen. 1: 1, LXX *ἐν ἀρχῇ*, so that it is not necessary to assume that this is in the construct before the following clause, *מִבְּרֵית הַיָּד* *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as *גְּבֻלָּה* *and the border* Josh. 13: 23, *רָחֵב* *the breadth*, *קֶמֶח* *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases *אֶפֶס אֶרֶצוֹ* *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So *פָּנִים אֶל-פָּנִים* Gen. 32: 31, *פֶּה אֶל-פֶּה* Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

man and woman, young and old, and ox and sheep and ass Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural *אִישׁ-חֵיִל* *footmen* Judg. 20: 2, *אִישׁ-חֵיִל* *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 *הָרֵךְ* *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *וְהַחֲקָרִים* *the* (persons) *decreeing unrighteous decrees* and *writing, etc.* Isa. 10: 1, *וְהַבִּל וְהַזֹּר* *O psaltery and harp* Ps. 57: 9, *וְהַבִּירָה וְהַסֵּד* Neh. 1: 5 comp. Deut. 7: 9, 12, *וְהַשֵּׁד וְהַרְחֵק* (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words *אֶלְטֹב וְאֶל־הַיָּדָא*.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, *נָהָר* *a river* Gen. 2: 10, *בְּסִרְכָב וּבְסִפְרִיטִים* *both chariots and horsemen* Gen. 50: 9, *עַל הָלֶב וְהַדָּב* *milk and honey* Ex. 3: 8, *עַל הָיָלִים* *an infant of days* Isa. 65: 20.

a. The numeral *אֶחָד* *one* is occasionally employed in the sense of an indefinite article, *כֵּל אֶחָד* *a basket* Ex. 29: 3, *אִישׁ אֶחָד* *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, *אֶחָד הַבְּבִלֹת* *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, *אֶחָד* may retain its proper numeral force, as *אֶחָד נְבִיא* *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, *רֹחַם אֶחָד* 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, *פְּרֹעַשׁ אֶחָד* *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, *בֵּן חָכָם* *a wise son*

Prov. 10: 11, הָיָא הָיָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, הַרְבֵּי הַחַסְדִּים *thy manifold mercies* Neh. 9: 19, הַיְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח הַגָּדוֹל *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבְּוֹת עָתִידִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זֶר מַעֲשָׂאָה *his strange work*, נִכְרִיָּה *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲבִילָה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַנֶּחֱסֵה הַנֶּחֱסֵה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֶיךָ אַחֶיךָ *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name, בְּנֵי־הָאָדָם *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם הַגְּדוֹלִים Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמְּלָאכָה הַנְּבִיזָה וְנִמְצָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֶרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַחֲצֵר הַגְּדוֹלָה *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲשִׂיר *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns הַיְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־חַיָּה הֹרֵמֶשֶׁת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ מַעֲרִי *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הַיָּשָׁר *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix *הַגִּלְיָהּ* *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מְנַחֵם תָּמִיד* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *הָיָה עֲלֵיהֶם בָּרָק* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *שָׂלְמִית רַבָּה בָּאֵר* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *בָּרָק* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּנֶפֶשׁ אֹיְבֵי* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִנָּשׁ מִדְּהָאָרֶץ* *man of the earth* Ps. 10: 18, *נִסְכֵּיהֶם בָּמֶם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הָהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* *Deut. 9: 6*, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִים* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה הַזֶּה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָאֲנָשִׁים הַנִּשְׁאָרִים הָאֵלֶּה* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרָע* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יָמִי* *this my oath* Gen. 24: 8, *זֵאת אֲתֵּי* *these my signs* Ex. 10: 1, 12: 3, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *עָצָה דָבַר*

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הָיָה *that Ephra-
thite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה הַחֵלִי *this sickness* 2 Kin. 1: 2, 8: 8,
Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agree-
ment already given, אֶחָד מִקְוִים *one place* Gen. 1: 9, הַיְרִיעָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the nu-
meral *one*, אֶחָד מִבְּשָׁט *one law* Lev. 24: 22, אֶחָד אָרוֹן *a chest* 2 Kin. 12: 10,
אֶחָד מִבְּנֵי אֲדָם *one prefect of the servants of my master* Isa. 36: 9,
comp. § 257. 6. c; הָרִירִי-אֵלֶּה; Ps. 50: 10 in like manner may mean *a thou-
sand mountains* or it may mean *mountains of a thousand* i. e. where cattle
rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from
אֶחָד though joined to a definite noun, after the analogy of other numerals.
In other cases the article is omitted because the numeral is really indefinite,
אֶחָד אֶחָדְכֶם *one brother of yours* Gen. 42: 19, the particular person not
being determined; but when the fact is reported to Jacob ver. 33, the
selection had been made, and the article is accordingly employed; so הַקָּבֵשׁ
אֶחָד Num. 28: 4, הָרֹאשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In
אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but
the man Korah alone (lit. being *one*); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד
means the one Gen. 19: 9 i. e. this one man in implied contrast with the
entire community; *the first in a series* Gen. 2: 11, 42: 27; *the remaining*
one Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one*
Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, defini-
tely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in
relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in
ver. 8.

c. אֶחָד is sometimes strengthened by the partitive כֵּן, which appears
to be redundant אֶחָד מֵאֶחָד אֶחָד *a poor man of one of thy brethren* Deut.
15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns
as follows, viz.:

(1.) They commonly stand before the noun to which
they belong and in the absolute state, אַרְבַּעָה מְלָכִים *four*
kings Gen. 14: 9, שִׁשִּׁים עָרִים *sixty cities* Deut. 3: 4, בָּאָה

שֵׁשֶׁת אֲלֻפִּים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלֻפִּים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּע יָמִים *four days* Judg. 11: 40, מֵאָה אֲדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral המַאֲוִי שְׁנֵי *not two of the lights but the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition בֵּן, e. g. אֶחָד מִן-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מֵשְׁמֵהֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵינוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי אֲנָחֵנוּ *we two* 1 Kin. 3: 18, שְׁנֵיהֶם *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁהֶם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12: 4, אַרְבָּעָם *they four* Dan. 1: 17, שִׁבְעָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתֶּךָ *thy fifty*, חֲמִשָּׁתִּי *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6: 15, אֲלָפֶיכֶם *your thousands* 1 Sam. 10: 19, רִבְבָּתִי *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 10: 22, אַתְנֵת עֲשָׂרִים *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָפֹת *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָחוֹת *three leaves* Jer. 36: 23, אַרְבָּעָה סִבִּי חֲבִי *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר לְבָנִים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאָה *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *יָוֹם וָאָרְבָּעִים לַיְלָה*, *forty days and forty nights* Gen. 7: 4; *אַרְבַּע וּשְׁלֹשִׁים שָׁנָה*, *four and thirty years* Gen. 11: 16; *עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים*, *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *רֶגֶל* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תֵּשַׁבַּח בָּאֹזֶן שָׁנָה*, *nine hundred years* Gen. 5: 5; *אַלְפָּה אַמָּה*, *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמִישָׁה עָשָׂר שֶׁקֶל*, *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang, funfzig Pfund schwer*, and in English *twenty head of cattle, a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים לָחֶט*, *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים עֵצִים* Ex. 36: 23-25, *עֶשְׂרִים עִיר*, *thirteen cities* Josh. 21: 33, *אַלְפָּה חֲמִישָׁה* Cant. 4: 4, *מֵאֵלֶּפֶת צֶלֶח*, 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנָה*, *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַמָּה*, *three cubits* 25: 17 K'thibh where the K'ri has *אַמָּוֹת*, *שְׁנֵי הַזְּמָרִים* Ex. 16: 22, *אַלְפָּה* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים בְּרֵאִים*, *thirty companions* Judg. 14: 11, *שְׁמוֹנִים בְּנֵי־חִיל*, *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֶדְנֵי־כֶסֶף* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַזְּכָרִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *נֶפֶשׁ* excepted Gen. 46: 26, 27, Num. 31: 40, 48, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים זָהָב*, *ten (shekels) of gold* Gen. 24: 22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף*, *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנַיִם לֶחֶם*, *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ־עָרִים*, *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַמָּה* *cubit*

is occasionally preceded by the preposition **בְּ**, thus **אַרְבַּע בְּאַמָּה** *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, **אַלֶּף בָּיָחִים חֲמִשִּׁים וָאַרְבַּע־** *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, **שֶׁבַע וְשָׁלֹשִׁים וּבָיָא שָׁנָה** *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, **בָּיָא שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים** *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, **הַשְּׁנַיִם** *(the) two are better than* **הָאֶחָד** *(the) one* Eccles. 4: 9, **הָאַרְבָּעִים** *the forty* Gen. 18: 29, **חֲמִשִּׁים הַיְצִירָקִים** *the fifty righteous* ver. 28, **שְׁתֵּי בָנוֹתָיו** *his two daughters* 19: 30, **אַרְבָּעִים הַיָּמִים** *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix **חֲמִשָּׁה נְעִירֹתֶיהָ** *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition **שְׁלֹשִׁים הֶכֶסֶךְ הַכֶּסֶף** *the thirty shekels of silver* Zech. 11: 13, **שֵׁשׁ הָעֶפְלַיִם הָאֵלֶּה** *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in **הַשְּׁנַיִם הַנִּזְכָּרִים** Ex. 28: 10. In a few instances it is given to the numeral and not to the noun **אִשָּׁה וּמֵאוֹתָם** *the two hundred and fifty men* Num. 16: 35, **שָׁנָה הַחֲמִישִׁים** *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In **אַרְבָּעִים הַיָּלְדִים הָאֵלֶּה** *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article **הַשְּׁלֹשָׁה הָאֵלֶּה** Deut. 19: 9, but more commonly it is given to neither **שְׁלֹשָׁה אֲנִי** Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units וְהַמֵּאוֹת וְהַמִּשְׁנָה וְהַבְּרָבָעִים.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁנָיִם קָטָר *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, הָאַחַד וְעָשָׂרִים Ex. 12: 18; or to the second, שְׁנַיִם הַקָּטָר אֲרִישׁ *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנַיִם-קָטָר *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30: 7, בַּשָּׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only קְבוּצָה הַשְּׁלִישִׁית *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only בֵּית הַנְּזָרִים שֵׁנִי Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus שָׁנָה year, הַרְבִּיעִי, שְׁנַיִם הַרְבִּיעִי *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; יוֹם הָרֵשׁ *month*, Ezr. 10: 9; יוֹם day, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal אֶחָד is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called הַשֵּׁנִי *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; אֶחָד or הָאֶחָד *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or הָאַחֵר *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנֵי עָשָׂרִים וְשִׁבְעִי *the twenty-seventh year* 1 Kin. 16: 10, שְׁנֵי הָאַרְבָּעִים *the fortieth year* Num. 33: 38, although this order is not always observed, שְׁלֹשׁ-עָשָׂרָה שָׁנָה *thirteenth year* Gen. 14: 4, עָשָׂרִי הָחֹדֶשׁ *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. שְׁנֵי עָשָׂרִים

וּשְׁמִינָהּ *in the thirty-eighth year prop. in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שְׁבַע שָׁנִים *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שָׁנִים אַחַד Ezr. 1: 1, Dan. 9: 1, 2, שָׁנִים חֲמִישִׁים Hag. 1: 1, 15, שָׁנִים שְׁלֹשָׁה Dan. 8: 1, but with the article הַשְּׁבַע שָׁנִים *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בַּשְּׁבִיעִי *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַצִּי הָעָלָם...וְהַחֲצִי *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day*, וְרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number בִּיאַת הַמֵּצָסָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמְתָּה וְחֲצִי הָאֲמָתָה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עָשָׂרִים *two tenths*, שְׁלֹשָׁה עָשָׂרִים *three tenths* and חֲמִשָּׁה *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שָׁנִים *two by two* Gen. 7: 9, שִׁבְעָה שָׁבָעָה *by sevens* ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, אַחַת *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פֶּסֶם *stroke* or *beat*, פַּעַמַּיִם *twice* Gen. 27: 36, עָשָׂר פַּעַמַּיִם *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשָׂאִים *the two princes* i. e. every two princes Num. 7: 3,

לְכֶבֶשׂ הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשָׁלֹשׁ יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively קֶשֶׁרִין קֶשֶׁרִין *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁלֹשָׁה שָׁנִים *two or three years* אַרְבָּעָה חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 8: 8, Ezek. 21: 19.

APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכּוֹן שְׁבִתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵיר פָּרָא *Job* 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally רָב הַמֶּלֶךְ Hos. 5: 13, 10: 6, and לְמִנְיָן הַמֶּלֶךְ Prov. 31: 1; such combinations as הָרֹר הַהוּא *mount Hor* Num. 20: 22, הַנְּהַר הַזֶּה *the river Ahava* Ezr. 8: 21, הָעָם הַיִּשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה Isa. 45: 19, אֲנִי וְעַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix הָיָה הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הָיָה *thy God, he is going over before thee* Deut. 31: 8.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַבְּרָזָח* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָמַח* *three measures (consisting of) meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעַתְּשָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *טוֹרֵי אֲבֵן* *rows (of) stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפִר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲבִירִים אֱמֶת* *words (which are) truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *בָּכָסִי בְּכֶלֶם* (instead of *בְּכֶלֶם*) *two talents (of) silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנַיִם יָמִים* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים* *three full weeks* Dan. 10: 3; *בְּקָר* *possession consisting in cattle* Eccles. 2: 7; *כִּשְׂא צִמְד־סֻרְרִים אֶרֶץ* *a pair of mules' burden (of) earth* 2 Kin. 5: 17; *כֶּלֶף הַפָּנִים* *double handful (of) toil* Eccles. 4: 6, *מַעְדָּה צִמְד טוֹרָה* *a plowing strip (of) an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמִּשְׁכָּן הַזֶּה הַיָּחִיד לְעִיזִי* *the destined possessor of my house is Eliezer* Damascus (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַמִּצָּאָה אֵלֶּי אֲבָלִים* *that which was found with each (of) stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *שָׁרִים... הַבְּבִילִי* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבְּרִי רִיבָה* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּבָח הַזֶּהבִּי* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַזָּבָח הַזֶּהבִּי* Jer. 25: 15, *הַחֲבִיר הַלְּבָנִי* Zech. 4: 10, but this is not always the case *בְּרָדוֹ* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַקֶּדֶשׁ הַזֶּהבִּי* *the one silver dish* Num. 7: 85, *נְדָבָתָם* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 10, 9: 4, 10: 21, 44: 24.

b. *כֵּן* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֵּן כָּלֶם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc.*, nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בְּרַכְיִים* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִיגִים* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֶּעַר* *whole stone (from the) quarry* 1 Kin. 6: 7, *הַמִּזְלָג שְׁלֹשׁ הַשָּׁנִים* *the fork (with) three times* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִמְיָה* *pastured cattle* 1 Kin. 5: 3, *לֶחֶץ מַיִם* *water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן צֶמֶר* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *יֶהֱוֶה תִּרְעָלָה* Ps. 60: 5, *אֶלְדִּים אֶלְדִּים* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֶרְנוֹן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הָאֹרֶן הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַמִּרְכָּבָה הַחֲרִיבָה* *the chariot (of) the cherubim* 1 Chron. 28: 18, *הַנְּבִיאָה עֹדֵד* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *שָׂנְאֵי שָׂקָר* *my false enemies* Ps. 38: 20, *בְּרִיתִי הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹאֵן מִצְרַיִם* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהִים צְבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן הַמִּשְׁכָּן* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and *this* may be mentally done in other cases. In *הַרְצִיץ חֲלָם* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים עִם* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *סֵפֶר הַחֲרִיבָה* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *שְׁנֵים עָשָׂר שָׁנִים* *the second bullock seven years (old) for* *שְׁנֵים עָשָׂר שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *אֲדִירֵי חֵלֶל* *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קֹדֶשׁ שֵׁצֶר טְהוֹרִים *the hairy crown* (of) *him that goeth etc.*, or the verb may have a double object *smite on his hairy crown him etc.* Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word שְׁנֵי מְדַבְּרִים הָיוּ בְּרִשְׁאֵל *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָבֵר עַם-לִבְבִּי בְלִיַּל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, וְבָרִיחַ וְגָלִית חוֹמָה עָרִים *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָזֶה הָעָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word כֹּהֲנֵי שֵׁנִי, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כֹּהֲנֵי הַשֵּׁנִי *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun כֹּהֲנֵי הַשֵּׁנִי הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עַל-הָעִיר כֹּהֲנֵי שֵׁנִי *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֲחֵיהֶם הַשֵּׁנִי *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְכָל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רֶבְרָאָה *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אֲבִירָהם *the son of Abraham* Gen. 25: 12, אִשְׁתִּיךָ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבִירֵי עַמְּךָ *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבֵּד־אָרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מֵצָה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So צֹפֹר צִיט *birds of prey* lit. preying of birds Ezek. 39: 4, אִשָּׁם *fool of man* i. e. foolish man Prov. 15: 20, חֲרָם אָדָם *wild ass of man* Gen. 16: 12, זִבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גִּדְלֵי זְרוֹקָךָ *the greatness of thy arm or thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb בְּלִטָּה for the most part with inanimate or irrational objects מֵעַט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מֵעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used יֵרֵק לֶשֶׁב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, חֲסֶדְךָ רַב *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3, 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִימַת אֲרָזֶיךָ *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קֳדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָדִים עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined סִרְרִיִּים סָרִי *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, יְצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תּוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתַּיִרִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בִּרְצִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שְׁלִשִּׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ קָנָנָה Num.

34: 2, חָלָהּ הָהָרָה Lam. 2: 13; *וְהָהָר* is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The material of which the preceding noun is composed, *וְהָהָר* a ring of gold Gen. 24: 22, *בְּלִיעֵץ* vessel of wood Lev. 11: 32, *עֶדְרֵי הָעִזִּים* the flock of goats Cant. 4: 1, *סָבִירֵי אֲבֵן* rows of stones Ex. 39: 10, 1 Kin. 6: 36.

5. The measure of its extent, value, duration, etc., *שְׁלֹשָׁת יָמִים* a journey of three days Jon. 3: 3, *מִשְׁקָל* the weight of a talent 1 Chron. 20: 2, *מִנִּי מְסָפִיר* men of number i. e. readily numbered, few, Gen. 34: 30, *אֶחָדָה* a possession of perpetuity Gen. 17: 8.

6. An attribute, by which it is characterized, *גִּבּוֹר הָלֵל* mighty man of valour Judg. 11: 1, *עֵץ פְּרִי* tree of fruit Gen. 1: 11, *בֵּית הַדְיוֹן* valley of vision i. e. distinguished as the one where visions are received Isa. 22: 1, *צֹאן הַקְּרִיגָה* the flock of slaughter i. e. which is to be slaughtered Zech. 11: 4.

a. So *אֱלֹהֵי צוּרִי* God (who is) my rock 2 Sam. 22: 3, *הַר מְרוֹם הָהָרָה* the high mountain of Israel Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it *שְׁנַת הַמָּלְכָה* the year of the death of the king Isa. 6: 1, *עַתָּה רָצוֹן* a time of favour Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood for wooden vessel, possession of perpetuity for perpetual possession, mighty man of valour for valiant mighty man, flock of slaughter for grex mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, *בְּגָדֵי קֹדֶשׁ* garments of holiness Ex. 28: 2, *זְבָחֵי צֶדֶק* sacrifices of righteousness Ps. 4: 6, *קָדוֹשׁ* holy and *צַדִּיק* righteous being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *וְהַשֵּׁם הַגָּדוֹל* thy name glorious (lit. of glory) and exalted Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as *אִישׁ* man, *בֶּלִל* lord, *בֶּן* son, *בַּת* daughter, to abstract nouns or other substantives, thus, *אִישׁ מִן הַצֹּרֶף* a man of form i. e. comely 1 Sam. 16: 18, *אִישׁ הַחֲלֹמִים* man of words i. e. eloquent Ex. 4: 10, *בֶּלִיל הַחֲלֹמִים* the possessor of dreams i. e. dreamer Gen. 37: 19, *בֶּן־שֵׁנָה יָמִים* son of eight days i. e. eight days old Gen. 17: 12,

בְּנֵי־בְלִיָּעַל *sons of worthlessness i. e. deserving to die* 1 Sam. 26: 31, בְּנֵי־בְלִיָּעַל *sons of worthlessness i. e. wicked* Deut. 13: 14, בִּתְּיָה־שָׁנָה *daughter of ninety years i. e. ninety years old* Gen. 17: 17; and in application to an inanimate object: קָרָה בְּרֹאשָׁהּ *a fertile hill lit. a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective: מֵי הַמָּרִים *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאֲכֵי רָעִים *evil i. e. destructive angels* Ps. 78: 49, חֵיל קָבֵר *a strong force* Isa. 36: 2, מִדְּוָר *a square doorpost* Ezek. 41: 21, but not, as Kāmchi adds, חֲלוּלֵי טָקוּפִים *1 Kin. 6: 4*. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כֵּלֵי הַקָּטָן *vessels of small (capacity)* Isa. 22: 24, מֵי מָלֵא *waters of fulness* Ps. 73: 10, כָּל־בֵּית הַגָּדוֹל *perhaps every house of great (size), though others render every great (man's) house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְעַט מְעַט *few men* Deut. 26: 5, עֹלָה תָמִיד *continual burnt-offering* Num. 28: 6, דָּם הָרֶגֶם *blood (shed) causlessly* 1 Kin. 2: 31, יָרִיבִים יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדִּיקָה *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֹהִים בְּיָדָם *a God nigh at hand*, אֵלֹהִים מְרֹחֵק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלֵת אֶהֱבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אֶהֱבֵת יְהוָה *the love of Jehovah i. e. exercised by him* 1 Kin. 10: 9, חֲכָמִית שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאָה *the fear of God* Gen. 20: 11, מִבְּשֹׁלֵת הַיּוֹם *the rule of the day* Gen. 1: 16, אָבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, טָבֵר רִעְבוֹן בֵּיתִים *grain for the famine of your houses* Gen. 42: 19, מִיָּרֶק זֶרַע *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת יְהוָה *the zeal of Jehovah, which he feels* Isa. 37: 32, קִנְיַת הָעָם *zeal of the people, which is felt for them* Isa. 26: 11; וְגַבַּת סֹדִם *the cry against Sodom* Gen. 18: 20, וְגַבַּת הָעֲבָרִים *the cry of the poor* Prov. 21: 13; הִרְדָּם

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ הַיָּם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָמְסוֹ *his wrong* i. e. done by him Ps. 7: 17, חָמְסִי *my wrong* i. e. done to me Gen. 16: 5; מִלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so כְּשֶׁבֶדְכָּה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נָנֶה subj. Ps. 39: 11, obj. Ps. 38: 12; נָדַר subj. Ps. 116: 14, obj. Ps. 56: 13; הַיָּחִיד subj. Prov. 3: 11, obj. Ps. 73: 14; יָד (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשִׁיבֵת נֶפֶשׁ *restoring the soul* Ps. 19: 8, אֹהֵב יְמִיךָ *loving thy name* Ps. 5: 12, בָּאֵי לְיָדְךָ *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun כְּשֶׁרָרִי אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשִׁרְמֵי קוֹם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession אֹכְלֵי שֶׁלֶחֶקָה *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זָבָחֵי אֱדֹם Hos. 13: 2 (2 a); but צָרֵרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object עָאֵר זָחָלִי Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, מְלַחֵמָה Mic. 2: 8, קָמַר Ps. 18: 40, מְחַקְמֵיָהוּ Ps. 59: 2. Passive participles may be in the construct before the subject of the action, כְּפָה אֱלֹהִים *smitten of God* Isa. 53: 4, רְלֹדָה אִשָּׁה *born of a woman* Job 14: 1, לָשָׁה לְחֵמִי *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, חֲגִירָה שָׂק *girded with sackcloth* Joel 1: 8, לְבוּשׁ תְּבָרִים *the man clothed with linen* Ezek. 9: 11, מְלַחֵמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא בְּלִיָּה *on the king's reading* 2 Kin. 5: 7, הוֹרִישֵׁנִי *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא שְׁמוּאֵל *to call Samuel* 1 Sam. 3: 8, הוֹרִישֵׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed אָקֵה אֶתְּךָ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טִמְאֵת שִׁפְתָּי *unclean as to lips* Isa. 6: 5, קָשִׁי-לֵב *hard hearted* Ezek. 3: 7, נָכְהוּ רְגֵלֵי *rent as to garments* 2 Sam. 13: 31, נָכְהוּ רְגֵלֵי 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, ὁδὸς ὀφθαλμοῦ; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רְבִינִי *Benjaminites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural גְּבוּרֵי צָרוּרֵי-בִּסְטָיָהם Gen. 42: 35, בְּנֵי כְּלָאִים Isa. 42: 22, הַרְלִים 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בְּיַת אֲבוֹתָם *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַמְּבוֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְבָּם *prophets out of their own heart* Ezek. 13: 2, כְּנִי בְנִי *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive כֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as רְשִׁין *right*, צָפוֹן *north*, קֶצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thith, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דִּבְרֵי אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד-הַתְּשֻׁלָּה *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת הַבְּרִיהוּת *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיזָה וְהַיָּדוּעָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיֵּין *drunken and not with wine* Isa. 51: 21.

a. So before הַרְיָה *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם הַזֶּה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עַר 2 Chron. 29: 27; מָקוֹם Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, in the beginning when God created etc. ver. 2 parenthetic, ver. 3 then God said etc. But this assumes a complexity foreign to Hebrew construction, § 250. b. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שַׁבָּת שַׁבָּת every sabbath 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רֹאשֵׁי בָּיִת, *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גִדְלָה לֵבָב, *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הָרֵי מְדִינָה *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized וְאָבִי מִלְכָּה וְאָבִי *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי אִשְׁחָר וְאֱלֹהֵי יִצְחָק *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19: 18, 20: 19, 28: 21, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֹרֶב וְזֶעֶב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סֹדֹם וְגִמְרָה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בְּנֵי וְבָנֵי בְנֵי Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest רֶכֶב פָּרָחַי וְחֵיָלַי *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 113: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun *שְׁלֹמֹה אֱמִינִי רִשְׁאָל* *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, *נְהַרִי נְחָלִי הַבָּשׁ* *rivers, brooks of honey* Job 20: 17, *נֹשֵׁבִי רֹמֵי-קֶשֶׁת* Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though *נֹשֵׁבִי* may be in construction not with *קֶשֶׁת* but with *רֹמֵי* *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *בַּעֲצָה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2: 7, *עֲטֵיֹת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *גְּבוּרֵי הַיָּלִל* *the mighty men of valour* Josh. 1: 14, *אֱלִילֵי זָהָב* *his idols of gold* Isa. 2: 20, *שֵׁם קְדוֹשׁ* *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; *כְּנָה הַכְּרִיב הָאֲחֵר* 2 Chron. 3: 11, since *כְּנָה* is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, *קַרְטֵי צַלְעֵי הַמִּשְׁכָּן הַשְּׁנִי* *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֲחִי יָעֶזֶר הַזָּקֵן* Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *כָּל-הַחַיָּה* *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect *הַלְלוּ* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. a, *בְּלִי כְלָחָהוּ* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *עֲלִיזִי גִּבּוֹרִי* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַצֶּדֶק* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *מִזְבֵּחַ הַזָּהָב* *the golden altar* Ex. 40: 26, *הַשְּׂרִיחַ הָאֶפְחָה* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי צְדָקָי* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *הַשְּׂרִיחַ הַזֶּה* but *הַשְּׂרִיחַ הַזֶּה* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. b, and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. a.

c. He paragogic may be attached to a noun in the construct state, *מִצְרָחָהּ* *toward the rising of the sun* Deut. 4: 41; Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּאֶרְבָּה שֶׁבַע* to *Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאֵן אֲשֶׁר לְאָבִיהָ* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּיתוֹ לְאֵלִישָׁע* Gen. 37: 12, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) of *David* Ps. 11: 1, *אֲמֹנוֹן בֶּן-חֲמִי* *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵת לְטוֹבִיָּה* *their letters and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְעֹלֹתַי *viz. of my people* so 1 Kin. 6: 5; and after a suffix Ezra 9: 1.

2'. When the first noun is indefinite and the second definite, בֶּן לֵישָׁר *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשָּׁר 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), אֶבְדֵּי לִשְׂרָה הַטְּבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions לְדָוִד מְזִמֹּר *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִשָּׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בַּשָּׁנָה הַחֲמִישִׁית לְמַלְכוֹ *in the fifth year of the king* 1 Kin. 14: 25, בַּשָּׁנָה שְׁלֹשָׁה לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַבְּרִי הַקְּדָמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix לְכָל-יְהוּדָה *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נִתְיָבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרַח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אֵלֶּה מַה הֵנֶּה זֶה *what are these?* Zech. 4: 5, אַתָּה הוּא מֶלֶכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאֶרֶץ הָיְתָה תֹּהוֹ *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיָה עֵינָיו כְּחֹר *began (to be) dim* 1 Sam. 3: 2; וַיֵּחַל לָהּ אִישׁ תַּאֲרָכָהּ *and Noah began (to be) a husbandman* Gen. 9: 20; כְּתִירְכָהּ שׁוּבָר *when thou ceasest spoiling* Isa. 33: 1, הָיָה לָהּ שֵׁשֶׁת *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle יֵשׁ *there is* a kinsman Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין *there is no* one pursuing Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵה רִבְרָה Gen. 11: 30, אֵין רִבְרָה Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it שׁוּבָר אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין תִּשְׁלַח *thou art not letting go* Ex. 8: 17, תִּשְׁלַח בְּרַשְׁמִי *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and יֵשׁ אֵין occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יִבָּל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵין *is a participle with* omitted § 93. a.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלילים *Jehovah is the God* 1 Kin. 18: 39, אברהם אביך *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קטורת הויכבד היא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קירתי עץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרֹת *was pits, full of pits, as it were, composed of them,* Gen. 14: 10; *thy shoes shall be iron and brass* Deut.

33: 25, Ps. 135: 15; *the camp was* בְּטָח security i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are* צְדָקָה righteousness Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 הָמוּל אֶתְמֹתָי *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am* שָׁלוֹם peace, *they are* לְמַלְחָמָה for war Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 *but is health* לֵי לִי to him? Gen. 29: 6, 2 Sam. 18: 32; thou art אֵישׁ הַמְדִּיחוֹ delights i. e. much delighted in Dan. 9: 23, equivalent to הִמְדִּיחוֹ Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuvants as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, רַבִּים הַחֲמִידוֹ *the word is good* Deut. 1: 14, רַבִּים הַחֲמִידוֹ *his mercies are great* 1 Chron. 21: 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: כָּל־לִבְּךָ הָקֵי *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45: 12, יְהוָה הַיָּשָׁר *Jehovah is the righteous one* i. e. is in the right, and *I and my people are* הָרָשָׁעִים *in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 8: 22, 23 הָאֵלֹהִים and הַמִּזְבֵּחַ are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַחֵכְמָה מִרֻבִּים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; צַדִּיק אַתָּה מִמֵּנִי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding לַל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קָתָן *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּבָרְךָ *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפֶתָה בְּנָשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדֹּל מִמֶּךָ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיְהִי אֵלָיו חָכְמָה מִכָּל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָיִיתִי אֲלֵי אִזְוָה יוֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִלְּפָנַי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִמֶּךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

יָשָׁר הַיָּשָׁר *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, מְאֵלָם *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הוֹדוּ לַיהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; הָרַחֵם אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; עִיר-גְּדוֹלָה לְאֱלֹהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מְעַלְמָם *more than* their joy at the time when etc. Ps. 4: 8, *making my feet* כְּאַיִלֹת *like* the feet of the hinds Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 *הַתְּהִלָּה טוֹב מִכֶּסֶד-כֶּסֶף* *the gain of it is better than the gain of silver*.

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and יִהְיֶה shall not be after them* Ex. 10: 14; *the covenant which בָּרַחֲמֵי I made with your fathers* Jer. 31: 32, *which אֶבְרָא I will make after those days* ver. 33; *what הָיָה has been is that which יִהְיֶה shall be, and what נַעֲשֶׂה has been done is that which נַעֲשֶׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite קָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites קָרָדוּ, קָרָדוּ. In 1 Kin. 1: 46 יָשַׁב represents an action not at its termination but its commencement; so שָׁכַח Ruth 1: 15, בָּא Dan. 1: 1. In Gen. 11: 5 בָּנִי does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah רָחַץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-יָמָתוּ O that we had died Num. 14: 2, לֹא-הָבִיזוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאֶתֶם ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, in *that day all the fountains etc.* בָּרָקוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא-הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times *שָׁמַר went about* (day after day) Num. 11: 8; *שָׁמְרוּ they kept* (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so *שָׁמַר Deut. 12: 31* (illustrated by the following frequentative שָׁמְרוּ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (שָׁמְרוּ embraces the whole series of acts in the verses that follow), ver. 13 שָׁמְרוּ, ver. 23 שָׁמְרוּ, 2 Chron. 12: 11, שָׁמַר 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הִלְכָה was perfect in his generations; *Noah* הִלְכָה walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 18: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 8, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 8: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under a). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 *תִּסְמֹתָ* *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; *תִּנְתָּנִי* Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* *אֲשֶׁר יָצַר* *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after *כְּאֲשֶׁר* Gen. 12: 4, 17: 23, 18: 33; after *כִּי* Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after *וְהָיָה* Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* *רָאָה* *had risen* and *Lot* *בָּא* *had entered* *Zoar*, when *Jehovah* *רָאָה* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* *עָלָה* *went up* i. e. *was then going up* Gen. 19: 28; *בָּנוּ* Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, *וַיֵּרָא* *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after *עַד* *until*, *I will draw until* *כֵּן* *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; *אַחֲרַי* *after* Lev. 25: 48; *אִם* *if*, *if* *זָכַרְתִּי* *thou rememberest me* (lit. *shalt have remembered*), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 18; in a relative clause Gen. 48: 6, *וְהָיָה* Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after *כְּאֲשֶׁר* *when* Gen. 48: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. *וַיִּבְרָאֵהוּ* Gen. 48: 9 with *אֶבְרָאֵה* 44: 32; also *אֶחָד* and *רֵאָה* in successive clauses of Job 19: 27, *וְהָיָה* and *וְהָיָה* Isa. 4: 4, *וְהָיָה* and *וְהָיָה* 6: 11, *וְהָיָה* and *וְהָיָה* Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* *וְהָיָה* *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי חֵן* *there would have been pleasure to me* Gen. 18: 12, *כִּי קָמַל* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּנְיָן שָׁכַב* *almost lay* i. e. *might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *לֵאמֹר הִשְׁמָע* Isa. 48: 18 has been rendered *Oh, hearken* and *לֵאמֹר הִשְׁמָע* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rend* etc.; *וְכָרַחְתִּי* Gen. 40: 14 has not the sense of an imperative but fut. perf. see d; *הַנְּסִיחָה* of wicked men Job 21: 16, 22: 18 not *be far*, but *has been* and *is far from me*; *הִרְחִיבָה* Ps. 4: 2, *פָּתַחְתָּ* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *בְּיָרִיבִי* Ps. 22: 22 expresses a confident assurance of present favour, see under b.

g. It is not necessary to substitute the conjectural reading *יִרְאֶהְם* (inf. and suf.) for *יִרְאֶהְם* Josh. 4: 24; for, though this is the only instance in which a preterite follows *לְבָנָם*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *לְבָנָם* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *עַן* e. g. *עַן יִפְּצֶנּוּ* *lest he may have found* 2 Sam. 20: 6, *עַן יִפְּצֶנּוּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה מִיָּדַי* *I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *הָאֲרֶץ מְלֵאָה* *is full of violence* prop. *has been* and still is full Gen. 6: 13; *נִדְעָה* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *קָרָא* *they call* (have called and still call) Gen. 19: 22, *יְרוּשָׁלַם תִּפְּסֶלָה* *tottlers and Judah falls* Isa. 3: 8, *הִדְלִירוּ* *they have declared and still declare* ver. 9, *הִשְׁלִיכוּ* *they have ruled and*

still *rule* ver. 12, הָיָה לָהֶם *they* have been and *are reckoned* 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר *speaks*, Isa. 1: 2 with reference to the utterance just begun and still proceeding; וְכֵן אָמַר *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמַר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה *lo this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and הִנֵּה *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הִנֵּה *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנִי *we bless you* Ps. 129: 8, רִצַּצְתִּי *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנֵּה *I hereby announce* Deut. 26: 3, 30: 18, הִנֵּה *I call to witness* Deut. 4: 26; נִשְׁבַּעְתִּי *I swear* Gen. 22: 16; קִבַּלְתָּ *reigneth* 1 Kin. 1: 13; Job 33: 2, 8.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיָה *have been and are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was, were*, and the fut. אֶהְיֶה *am* Ruth 2: 13; הָיָה *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; הִשָּׁה *ceases* Job 3: 17; יָכַל *is able, can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָקַל *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; רַבִּי *are many* Ps. 3: 2. (2) Denote a physical condition, אֲבַלֵּל *languishes* Isa. 19: 8, גָּבַהּ *is high* Isa. 55: 9, גָּדֹל *is great* Gen. 19: 13, זָקֵן *is old* (has become old) Gen. 18: 13, Josh. 13: 1, חָשֶׁךְ *is dark* (has become dark) Isa. 5: 30, טָבִי *are goodly* Num. 24: 5, טָהוֹר *is clean* Prov. 20: 9, רָבֹשׁ *is* (has become) *dry* Joel 1: 12, 20, רָשָׁה *is fair* Cant. 7: 2, כָּבֵד *has been and is grievous* Gen. 18: 20, כָּלֵא *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק *is deep* Ps. 92: 6, עָשִׂיר *is rich* Hos. 12: 9, קָרַר *has soiled clothing as a mourner* Jer. 8: 21, קָטָן *is small* Gen. 32: 11, רָחוּם *Deut. 32: 27.* (3) Mental states or affections, including even those of an active nature אָהַב *loves* Joel 1: 9, אָהַב *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשָׁם *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָבַהּ *waits* Ps. 33: 20, חָמַד *desires* Prov. 1: 22, חָרָה (anger) *burns* Gen. 4: 6, חָסֵה *confuses* Ps. 7: 2, חָסֵן *delights in* Isa. 1: 11, רָחַל *Hi. hopes* Ps. 38: 16, יָדַע *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה *is weary* Isa. 1: 14, נִאָּס *loathes* Job 7: 16, נִצָּח *exults* 1 Sam. 2: 1, צָדִיק *is righteous* Job 34: 5, טָבֵעַ *has enough* Isa. 1: 11, שִׂיחָה *rejoices* 1 Sam. 2: 1, שִׂנְאָה *hates* Isa. 1: 14, שָׁמַטָּה *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נָתַתִּי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *נִגַּשְׁתָּ thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמַחְתִּי I establish* 9: 17, *נִשְׂאַרְתִּי I accept* 19: 21, *נִפְלַחְתִּי I put forth* Ex. 9: 15, *מָכַרְתִּי selleth*, is resolved to sell Ruth 4: 3, *לִקְחָתִּי I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 *מֵאַיִן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיִן תָּבֹאוּ whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future *הֲלָכָה תֵּלֵךְ, הֲרִבִּיתָ*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing בֹּרַחְתִּי, I am seeking מְבַקֵּשׁ*, comp. Judg. 19: 18. *Why dost thou so?* is Ex. 5: 15 expressed in the future *הֲפִשְׁטִי because it was feared that this new course of treatment would continue*, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *בָּשִׁיְתָה because regard is had to what was already done*. Hazeel asks, *why weepest thou?* using the part. *בֹּכֶה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *תִּבְכֶּה* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah יָרַם pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred נִדְמִי *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נָפְלָה has fallen* Isa. 21: 9, *he נָשָׂא hath borne our griefs* Isa. 53: 4, *for I הִשְׁפַּחְתִּי have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, הָיָה Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who יָמִלְךָ was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמֵיָהּ *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) *for* אֲשֶׁקֶט *I would be at rest* Job 3: 13; *but* (if it were my case) אֶדְרֹשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so יִאָבְדוּ *may all thine enemies perish* Judg. 5: 31; *O that my grief* יִפָּקֵל *might be weighed* Job 6: 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1: 16; *deeds that* יֵעָשֶׂה *ought not to be done* Gen. 20: 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3: 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יִדְבֵּר *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְבִיָּזִין תְּהַרְכֶּךָ *in order that my soul may bless thee* Gen. 27: 25, *against thee I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, יָקָם *was to be avenged* Gen. 4: 24, as had been promised ver. 15, הִסְבִּירָהּ *subsequently stood around* Gen. 37: 7, יֵאָבֵד *was going to say* Gen. 43: 7, יֵאָכְלוּ *were to eat* ver. 25, הָשִׁירָה *was about to place* 48: 17, יֵגִיד *would tell* 1 Sam. 22: 22, הָבִיָּא *was then coming or subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא יִשָּׁע *was*

was not heard 1 Sam. 1: 13, where *וַיִּשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *וַיִּנְחָטוּ* they were watching for an omen 1 Kin. 20: 33, *וַיְרַחֵם* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*אֲחִירָא* and *אֲחִירָא* denote his attitude of body and mind while waiting), Isa. 42: 14, he fell into the pit which *וַיַּעַל* he was making Ps. 7: 16, *אֲרָאָה* when I saw 73: 3, *וַיִּכְסֶה* he was covering (as seen in vision) Isa. 6: 2, the house *וַיִּמָּלֵא* was filling with smoke ver. 4, *וַיִּסְעֲרוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *וַיִּרְאֵהוּ* Gen. 11: 6, *וַיִּצָּא* 15: 4, *וַיִּבְרָא* 29: 8, *וַיִּרְצֶהוּ* Deut. 4: 42, *וַיִּהְיֶה* 1 Kin. 8: 33, 35, *וַיִּהְיֶה* Isa. 7: 23, *וַיִּהְיֶה* 42: 4, *וַיִּהְיֶה* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *לֹא יִשְׂנֵאֵנִי* if Joseph should hate us! Gen. 50: 15, *אֲסַק* I should ascend Ps. 139: 8; so after *כִּי* *וַיִּבְרָא* why should he curse 2 Sam. 16: 9, *וַיִּזְכֹּר* thou shouldst remember him Ps. 8: 5, Job 21: 15, or *כִּי* *וַיִּבְרָא* should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *אֲבָל* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *אֲנִיכָה* I will inform thee Ruth 4: 4, *אֲלֹכִי* I will not know Job 9: 21, Ps. 101: 4, *אֲקִימָה* I will arise Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶחָדָא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, רָקַעְתִּיךָ *let them burn* 1 Sam. 2: 16, רָעַשְׁתָּהּ 20: 13, Jer. 28: 6, רָשָׁע (joined with imperatives) 1 Kin. 21: 7, וְשָׁבָה *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, וְרָחֵק 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵאמֹר *O if* וְחָיָה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֹּאכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, וְקָרַב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, וְלָךְ 20: 5, or with reference to a past transaction לֹא רָעַלְתָּ *might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, therefore a man רָצֹב *shall leave* Gen. 2: 24, 9: 6, וְעָשְׂתָהּ לֹא *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אָבִיר Judg. 14: 16, 1 Sam. 20: 5, כָּבִיד *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, וְדָרַשׁ Isa. 8: 19, וְדִוְרָה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, וְרִבְּנָה *shall be numbered*, will be capable of being numbered Gen. 13: 16, וְיָדַע *could we know* 43: 7, Num. 23: 13, וְהָאִסֵּר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, וְהָאִסֵּר 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תָּשִׁיב *thou shalt return* Gen. 3: 19, תִּתֵּן *thou must give* 1 Sam. 2: 16, אֶשְׂבֵּר *I had to restore* Ps. 69: 5, וְהָבִיא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as וְלֵאמֹר, subj. pres. *in order that* וְיָבֵב *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* וְתָדַע *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After וְעָשְׂתָהּ, pres. *in order that* וְהָיְתָה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After וְכֵן, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After וְיָדַע imperf. Josh. 10: 13, Jon. 4: 5. After וְיָדַע pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְאֵלֶּיךָ as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי־אִם as if it וְהָיְתָה *were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיָשְׁקֶיךָ *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְאֶעְלִים *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְיִקְרָא *that*

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יִרְכֹּב that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, *prea. it shall have a margin etc. לֹא יִקְרָע that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְדַבֵּר־נָא let thy servant speak, I pray thee* Gen. 44: 18, *יִגְבַּר־נָא let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with *בְּתָרָם* and *בְּתָרָם* *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all בְּתָרָם before thou camest* Gen. 27: 33, *the lamp of God בְּתָרָם had not yet gone out* 1 Sam. 3: 4; to the present *הֲיָדָעְךָ dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee בְּתָרָם before I die* Gen. 27: 4, *בְּתָרָם before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּתָרָם* Zeph. 2: 2 and once with *בְּתָרָם* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יְהוָה saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲלֹא תֹדְעִי do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי weepst thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *וְהָרָא you see* (now, if never before) ... *why תִּבְרִיא do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תִּרְוַם exalteth a nation Prov. 14: 34, it does so now and always will; *a son יָבִיר honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (corup. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as hable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist תִּקַּח used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תִּקַּח did continually* Job 1: 5; *the daughters of Israel תִּלְכְּכֶנָּה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זינגט מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּלַק יְהוֹלִי* *brings me from Aram* Num. 23: 7, *יָאבֵד בּוֹ יוֹם אֲהָלֶךְ בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָד לֹא מִרְחֵם אִמִּי* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדִיעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *תִּהְיֶה* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 128: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *מִי־יִצְדֹק* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *כִּי־יִהְיֶה* 39: 8 not *what can I hope for*, but *what have I hoped* and *do I hope for*. *כִּי־יָהִי* 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *וְהָיִיתִי־לֵבִי* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *אֵלֶּיךָ־יָחִיד* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *יָלַךְ־הַצֵּלֶל* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or *sha'll it go forward?*"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *תַּעֲבֹרוּ* *ye shall pass ... עָבְרוּ* *ye have passed* Gen. 18: 5, *יִכְסְּמוּ* *shall cover them in all time to come ... יָרְדוּ* *they went down* Ex. 15: 5, *תִּחְלֹוּ* *have ceased (past) ... יָנִיחוּ* *shall rest (continuous future)* Job 3: 7, Ps. 9: 8, *יָסְדָהּ* *he founded it (original creation) ... יַכְזִיכָהּ* *he shall make it firm (per-*

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא הִגִּידָהּ *they will not consider* and *the deed of his hands* לֹא רָאָהּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יֵדְעוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* זָרַח *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אֶתְרֵיזָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֲבוֹרֵי *have consequently perished* Ps. 146: 4, so after a participle בָּעֵצַ בְּהָרָה *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* וְהָאֵל *shall perish*, yes, *hope* אֲבָדָה *has perished* Prov. 11: 7; *is it good that* תִּדְבֹּק *thou shouldest oppress* etc. and *that* הוֹדִיעָה *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 48: 17 עָשָׂה . . . יִשְׁעֶל 44: 15, הִלֵּךְ . . . יִשְׁעֶל Ezek. 33: 15, Joel 2: 6, אָבָר . . . רִשָּׁא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הִרְבִּיזוּ *they are bending the bow*, and now הִרְבִּיזוּ *they have fitted the arrows* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִשְׁתִּיחַ Isa. 5: 30. (5) Or a sequence from it הִתְבַּחֲרוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; הִתְחַנֵּן *favour*

may be shown to the wicked, בִּלְיָדָר he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dicelt in Seir, and the children of Esau* יִרְשָׁבוּ subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וְהָבִישָׁם and *were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, וְהָבִישָׁם 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* שָׁמְעוּ have heard, יִרְאוּ they will be afraid; *pangs* אֶחָז have seized upon the inhabitants of Philistia; *then the dukes of Edom* נִבְרְחוּ were troubled, *the mighty men of Moab trembling* יִצְחָקוּ shall seize them, *all the inhabitants of Canaan* מָלְכוּ have melted. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר תִּשְׁמֹר* thou shalt keep the feast of unleavened bread Ex. 23: 15; *לֹא תִצְטָרַע* ye shall not afflict any widow 22: 21; *יָבִיא* he shall bring his offering Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *כָּבֹד* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יִהְיֶה* there shall be a holy convocation Lev. 23: 7, but *יְהִי* let there be light Gen. 1: 3; or with the exhortation of the prophet *יִהְיֶה* Lev. 19: 36 but *יְהִי* Ez-k. 45: 10; or with the counsel of the sage *לֹא תִסָּבֵר* Deut. 19: 14, but *אַל תִּסָּבֵר* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשָּׂא* Num. 6: 3 but *אַל תִּשָּׂא* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of יִצְחָק in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֶזְכֹּרָה *I will celebrate*, I am resolved to do so, Ps. 7: 18, נֵלְכָה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נִתְּנָה *let us appoint a head*, and נָשׁוּבָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶתְּחַד *let me fetch a morsel of bread* Gen. 18: 5, אֶעֱבֹרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֶכְלֶה *I would like to eat* Deut. 12: 20; or simply consent now אֶבְיָחָה *let me die*, I am willing to die, since I have seen thy face Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֶלְכָה *I must*

go into the gates of Sheol Isa. 38: 10, נִתְּשָׁה we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִי I shall be eased of my adversaries to one of purpose אֲנִקְרָא I will be avenged of my enemies; אֲדַבֵּר אֵלַי I shall speak to my father myself 1 Sam. 19: 3 as something that will certainly take place, but אֲדַבֵּרָהָּ come now, I will speak to the king 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִקְרָאָהּ we shall make a covenant Ezr. 10: 3 simply declarative, but נִקְרָאָהּ בְּיָדָהּ with urgency come! let us make a covenant Gen. 31: 44; עַד־אֲרִיבָהּ until I can wink as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with נָא as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הִבֵּה, הִבֵּה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with נָא I pray thee Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, perhaps אֶפְסָיָהּ I may atone as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אַל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 28: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, תַּיְהוֹל do thou wait or thou shalt wait 1 Sam. 10: 8; or advice *let Pharaoh look out a man, and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, תִּצַּב do thou increase Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission *let him go up or he may go up, and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, *וְיָשֹׁבֵד* *who may lay his hand* as I wish he might Job 9: 33, *my eye וְעֵינִי shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise וְחָכָם and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 28. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 18: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. אַל is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-וְיָשֹׁבֵד Gen. 22: 12, אַל-יִשְׁחָדֶךָ Ex. 16: 29. The future with אַל and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by אַל with the simple future, אַל-יִשְׁחָדֶךָ *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-יִירָאוּ *fear not* (thou needst not fear) Prov. 3: 25; אַל-תִּשְׁחָדֶם *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, וְיָשֹׁבֵד

speak unto the children of Israel Lev. 1: 2, מֵלֵא *fill the men's sacks* Gen. 44: 1; exhortation or advice שָׁכַח *forget thy people* Ps. 45: 10, שָׁבִי *dwell in the land, וְעָבַדְךָ and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty תֵּנֵנִי *give me a possession of a burying-place* Gen. 23: 4, תִּשָּׂא *incline thine ear to me* וְצִילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שָׁב *dwell* Gen. 20: 15, שָׂיָה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׁמִינִי *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, וְיָשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הִי is appended to the 2 masc. sing. שָׁבֵה וְאָכְלָה *pray, sit, or do sit and eat* Gen. 27: 19, שְׁמֹרָה *O keep my soul* Ps. 25: 20, וְשָׁמְעָה *do hear, O Lord* סִלְּהָה *do forgive, O Lord* הִקְשִׁיבָה *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הִסְתֵּר *hide....* מָחָה *blot out....* בָּרָא *create....* חִיֵּשׁ *renew....* אַל-תִּשְׁלִיכֵנִי *cast me not away...* אַל-תִּקַּח *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לִי Gen. 23: 13 and once by אֵם Job 34: 16, unless בִּינָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. חָפְזָה *make haste*, עָרָה *awake*, הִזְרִיחַ *lift thyself*, שָׁוַע *swear*, הִקְשִׁיב *bring near*, הִקְשִׁיב *attend*, only once הִקְשִׁיב Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמַעְתִּי* *hearken*, *הִשְׁמַעְתָּ* *spare*, *הִשְׁמַעְתָּ* *deliver*, *הִשְׁמַעְתָּ* *rouse*; *הִבֵּה*, *הִבֵּה* when used as particles of incitement *come!* invariably have the paragogic *הִבֵּה*; *הִבֵּה*, *הִבֵּה* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִבֵּה* Gen. 27: 7, but Joseph giving direction to his steward *הִבֵּה* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִבֵּה* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִבֵּה* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִבֵּה* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִבֵּה* *reign thou* ver. 14; Joel persuasively to Sisera *הִבֵּה* *do turn aside* Judg. 4: 18, Abner to Asahel *הִבֵּה* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִבֵּה* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִבֵּה* *give, please, the portion which I bid you* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הִבֵּה* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הִבֵּה* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הִבֵּה* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הִבֵּה* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הִבֵּה* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הִבֵּה* *go down* ver. 15; Abner to David *הִבֵּה* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הִבֵּה* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הִבֵּה* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הִבֵּה* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִבֵּה* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִבֵּה* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִבֵּה* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הִבֵּה* *go up* and prosper 1 Kin. 22: 15.

d. As the simple future may express a command, *לֵא* with the future is used in like cases to denote prohibition; so generally in the law Ex 20: 3 ff., and elsewhere *לֵא* *thou shalt not curse him* Num. 23: 25, *לֵא* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *אַל* 2 Kin. 18: 28 but *אַל* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *אֵל* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; **נָא** follows the verb, except in negative clauses when it is prefixed with **אַל** **אַשְׁרֵיהּ נָא** *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, **יְהִי** **אַל־נָא** *pray let not my lord be angry* Gen. 18: 30, **הִנֵּב־נָא** *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle **אָנָּה** or **אָנֹה** prefixed to the verb or to the person addressed **שָׁנָה אָנָּה נָא** *ah! forgive, I pray thee* Gen. 50: 17, **אָנֹה יְהוָה זְכֹר־נָא** *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. **נָא** is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 **נָא** both precedes and follows the imperative. **נָא** with the simple future, **יִשְׁחַד־נָא** Gen. 18: 4, **אֶל־נָא נִלְךָ** 2 Sam. 13: 25, **יִדְרֹג־נָא** 2 Sam. 14: 17, **יִפְתָּח נָא** Jer. 38: 4, **יִדְרֹג־נָא** Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of **אָנָּה** or **אָנֹה** Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without **נָא**, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, *וַיִּסְרֹם* *he removed*... *וַיִּכְרֹם* *and he brake*... *וַיִּכְרֹם* *and he cut down*... *וַיִּכְרֹם* *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, *אֶנְחָם* *I shall comfort myself*.... *וְאֶנְקָמָה* *and will avenge myself*.... *וְאֶשְׂיָבָה* *and will bring back*.... *וְאֶצְרָף* *and shall purge*.... *וְאֶסְרֶה* *and will take away*.... *וְאֶשְׂיָבָה* *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, *פְּרֵה* *be fruitful*, *וְרַבֵּה* *and multiply*, *וּמִלֵּא* *and fill*.... *וְכַבֵּשְׁתָּהּ* *and subdue it*, *וְרָדָהּ* *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula *וְהָיָה* *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיִּחַדּוּ* and it came to pass, if (i. e. whenever) *the serpents bit a man*, *וַיִּרְבִּירוּ* and he looked ... *וַיֵּחַי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *they gathered it morning by morning* *וַיִּחַדּוּ* and the sun grew hot *וַיִּבָּס* and it melted, Ex. 16: 21, *וַיִּרְחֹצֵי* Ex. 40: 31 (see the frequentative future *וַיִּרְחֹצֵי* ver. 32), Num. 11: 8, *וַיִּתְּקֵהוּ* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּתְּלֵהוּ* used to go up ... *וַיִּתֵּן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּקְרָא* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַחֵם* and I will send them *וַיִּקְרָאוּ* and they shall arise *וַיִּרְחֹלְבוּ* and shall go ... *וַיִּקְרָאוּ* and shall describe ... *וַיִּבָּאוּ* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּתְּלֵהוּ* and divide it Josh. 18: 4; *וַיִּקְרָא* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּלֵהוּ* why will thou say *וַיִּתְּלֵהוּ* and will thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, I-sa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּתְּלֵהוּ* ... *וַיִּתְּלֵהוּ* and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19: 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may nevertheless

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁב* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְנִדְבַּע*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן *in order that* in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּחֲשִׁבְתִּי* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or קֵן *so* may be inserted to intimate that the effect is instantaneous רָאוּ כֵן הַמַּדְרִי *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated קָרָאוּ לָהֶם כֵּן הָלַכְתִּי *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּירָאוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּתְּנֶךָ* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּכָּזֵב* that *he should lie* Num. 23: 19; *Thou desirest not sacrifice וַאֲחִיזֶנָּה* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַאֲשֶׁא* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַאֲדַבֵּר* to tell or that *I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחַי* that *my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַאֲבִיחֶיךָ *that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסָּר* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִשְׁמַע that it may be well with thee (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְחָיָה and that thy soul may live, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, shall I call thee a nurse וְיִנְּסֶנִּי that she may nurse Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, send away the ark וְיָשֹׁב that it may return, וְלֹא-יָמִית and that it may not slay 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination put thy hand etc. וְאֶתְּבַרְכֶּנִּי that I may make thee swear Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, he used to consecrate whoever would וְיִהְיֶה that they might be priests 1 Kin. 13: 33, O that my head were waters וְיִהְיֶה that I might weep Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, bathe in the Jordan וְרָבַח not merely that thy flesh may return, which would leave the issue in doubt, but and thy flesh shall return 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. Plead with your mother וְיִסָּר not merely that she should put away, as though the pleading might prove ineffectual, but and let her put away Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, do this וְחָיָה and live i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, Jehovah grant you וְיִצְאֶנָּה that ye may find (lit. and find ye) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph הוּרַד was brought down ... וַיִּקְנֵהוּ and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיְהִי and *Jehovah was .. וַיְהִי and he was וַיֵּרָא and his master saw ... וַיִּמָּצֵא and Joseph found ... וַיַּשְׁרֵת and served וַיַּעֲשֶׂה and he made him overseer וְכָל-יְשָׁלוֹ-בְּיָדוֹ and all that he had he gave (pret.) into his hand.*

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned .. וַיָּשָׁב and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּיָּדָם they were distressed . . וַיִּקָּם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, I have hearkened וַיִּשְׁמַע and heard Jer. 8: 6; pluperfect, had gone down וַיִּרְדּוּ and lain וַיִּשְׁכַּב and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, he shall not have taken warning . . וַיִּתְּבוּא וַיִּתְּקוּרוּ and the sword shall have come and taken him away Ezek. 33: 4; optative, O that we had been content וַיִּשָּׂב and dwell Josh. 7: 7; subjunctive, lest the spirit may have taken him up וַיִּשְׁלֹכֵהוּ and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, thou chastisest man וַיִּחַס and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַיַּעֲמֵד and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׂא אֶזְרָא then sang (lit. sings) Moses . . . וַיֹּאמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּבְכֶּה she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַאֲרֵיב I have repeatedly spoken . . וַאֲמַר and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 8: 5. Or it may be attached to an infinitive referring to the past, בְּשָׁלַח when Jehovah sent . . . וַתִּמְרֹד ye rebelled Deut. 9: 23; or to a participle the Philistines נִלְחָמִים were fighting . . . וַיִּנָּסוּ and Israel fled 1 Sam. 31: 1; or to a noun clause *Shem* (was) one hundred years old וַיִּוָּלֵד and he begat Gen. 11: 10; or a statement of time on the third day וַיִּשָּׂא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification. *now* תָּבוּא it comes to thee וַתֵּאֱמָר and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּתְּפֹרֶה he prayeth to God וַיִּתְּפֹרֶהוּ and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בֹּכֶה the king is weeping and mourning 2 Sam. 19: 2, מוֹרִיד He brings down . . . וַיַּעֲלֵם and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בָּשָׂב

when a wicked man returns ... וַיָּשֶׁבֶת and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who* (art) thou וְהָיָה that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... חֹשֶׁךְ and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וַיִּשְׁחָק he shall deride every stronghold וַיִּצְבֵּר and shall heap up earth וַיִּלְכְּדָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וַיִּצְוָה there shall be found a man who וַיַּעֲשֵׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיִּבְרַךְ וַיַּעֲבֹד and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וַיִּסְתֵּר and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* וַיִּשְׁמַעְנִי and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּמְחָק and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּשְׁלִיכֵם that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּרְבּוּ וַיִּשְׁרְצוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּכַּל Gen. 2: 2, וַיָּשֶׁבֶת Ezek. 18: 23, by way of resumption וַיִּלְכְּדָהּ Josh. 18: 8, 9, וַיִּשְׁבֵּת Judg. 17: 3, 4, וַיִּבְרַח 1 Sam. 4: 12, 13, וַיִּהְיֶה 6: 19, וַיִּשְׁתַּבַּח Ezr. 8: 25, 26, וַיִּלְכְּדָהּ 10: 6, or for the sake of adding further particulars וַיִּלְכְּדוּם 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּצָּא but the righteous comes out Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשָּׁו but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּהְיֶה thus were finished Gen. 2: 1, וַיִּהְיֶה so it was 19: 29, וַיִּהְיֶה so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּקְרָא viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term. that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁמָעוּ ... וַיִּשְׁתַּבַּחוּ and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded וַיִּרְדּוּ and they took them down* Josh. 10: 27, וַיִּקְטְלוּ 1 Sam. 19: 5, וַיִּקְטְלוּ *and each one burned incense* not expressive of design as though it were וַיִּקְטְלוּ, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּחַד *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּחַדְתִּיךָ *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me וַאֲנִי אָמַרְתִּי or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיָּבֹא *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיָּבֹא Deut. 32: 8, וַיִּשָּׂא 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּרְעַם), וַיִּכַּח Job 33: 21, וַיִּשָּׂא Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשָּׂא), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 יָדָיו may have its proper jussive force, as the language of the person referred to, *let it be his*.

λ. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וְאֵשְׁלַח *and I sent* of my own accord Gen. 32: 6, וְאֶשְׁמְרָה *and I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וְאֶבְרֹךְ *and I carefully inspected* Ezr. 8: 15, וְאֶמְרָצָה *and I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וְאֶיִּנְחָה Ps. 3: 6, וְנִחַלְכָה Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וְאֶנְשֵׁחַ *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגֵּי shall err, וְנִעְלָם and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ *and they do* וְאָשָׁמוּ *and shall be guilty* ... וְנִדְעָה *and it shall become known* וְהִקְרִיבוּ *then they shall offer* וְהִבְיֵאוּ *and shall bring* וְסָמְכוּ *and shall lay* וְשִׁחֲטוּ *and one shall slay* וְהִבִּיֵּא *and the priest shall bring* וְסָבַל *and shall dip* וְהִזָּה *and shall sprinkle* וְיָמִן וְיָמִין *fut. and shall put of the blood*; 1 Sam. 15: 3 לָךְ *go thou* וְהִכִּיתָה *and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַמַּמְתָּ and devote ye וְלֹא תְחַמֵּל fut. and thou shalt not spare ... וְהִמַּחְתָּ pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* וְהָיָה *will be with me* וְשָׁמְרֵנִי and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* יָבוֹא *should come to me* ... וְהִצַּדִּיקוּהוּ and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after וְכִּי lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל-תֵּיָרֶד go not far away ... וְהִירָאם and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נֶא וְאָמַר may thy word be verified ... וְסַוְוֵה and do thou turn ... וְשָׁמְעָה and hearken 1 Kin. 8: 26, 28, 30, permission וְאָכַלְהָ thou mayest give it and he may eat it Deut. 14: 20, or necessity וְקָשְׁשׁוּ they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time יֵשׁבוּ they have enough ... וְהִרְבּוּ and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past וָעָלָה vapour used to ascend ... וְהִשְׁקָהוּ and watered Gen. 2: 6, 8: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect וְזָכַרְתָּנִי if thou remember me (lit. shalt have remembered) ... וְשָׁמְרֵהָ then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְנִשְׁפְּטוּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְעוּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נָחֵתִי, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָהוּ and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *עָשָׂה יְהוָה הַיּוֹם* *Jehovah has now made room for us* and *וְנִפְרִי* *and we shall be fruitful* Gen. 28: 22, Deut. 4: 5, 8, 39, 30: 19, Judg. 11: 8, *who is David ... וְלִשְׁחָדִי* *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 *וְצִיִּירָה* connects with *וְרָצָה* ver. 5), *שְׁלֹחִי* *I herewith send ... וְאֶסְתָּר* *and thou wilt recover him or that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּמְעַט שָׁכַב* *might easily have lain* (lit. almost lay) ... *וַיָּבֵאתָ* *and thus thou mightest have brought* Gen. 28: 10. Sometimes futurity is only suggested by the circumstances or by the general context *וְנִשְׁמְרָתֶם* *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. *וְשָׁמְרָה* ver. 9) Deut. 4: 15, 29: 8, *וְאֶמְרָה* Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so *וְהָיָה* Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether *וְהָיָה* means *and it will come to pass* Gen. 12: 12, Deut. 28: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus *נָפַל* means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (*Jehovah*) *אֹהֵב* *loveth righteousness* Ps. 33: 5; *a generation* *הֹלֵךְ* *goeth*, and *a generation* *בָּא* *cometh* and the earth *עֹמֶדֶת* *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* *מִזְבֵּחַ וּמִקְטֹרֶת* *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נִרְאָה not only *feared* but *worthy to be feared*, מְדֻבָּר *worthy to be praised*, נְדִבָּר *desirable*, נֹאכַל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְדַאָּתָה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִנֵּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, מוֹשָׁב *restored*, מוֹסֵף *slain*, שָׁמַר *kept*, עָשָׂה *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מָר dead more frequently than *dying* or *about to die*, הֹצֵאִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצֹּדֵד *that hath hunted venison* Gen. 27: 83; *these are the gods* הַמִּכִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לִבְנֵי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בָּטַח *trusting*, § 90, נִלָּחֵם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... וְלוֹט יָשָׁב* and Lot (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... וַיָּבִיאוּ קְרָלִים* with his *clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְרֵדִים *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלֵד (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַיָּמָּיִר *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he בָּרַח was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne יָדְיָהוּ shall be established for ever*, 1 Chron. 17: 4, *let their habitation be תִּשְׁמָה desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ *were* already *circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense נִקְרְאוּ וְהָיוּ *and they were read before the king*. The jussive הָיָה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרִיךְ, אָרִיר, and in a few other cases. Jer. 2: 17 בָּשָׂר בִּלְבָד seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין עוֹלֵם *there was no one interpreting* Gen. 41: 8, אֵין נָתַן *I am not giving* Ex. 5: 10, אֵין נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא עוֹלֵם Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לא תִּיָּהוּ not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מַה-יִּזְכְּרוּךְ וְהוֹכֵחַ דְּכִיּוֹן* *what doth your reproof reprove?* Job 6: 25, *אֲכַל* *to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be* *שָׁלוֹם וְיָשׁוּב וְיִשְׁכָּן* *quietness and confidence* Isa. 32: 17; the construct more frequently, either without *לִי* *to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked are* *לְאַרְב־בָּהֶם* *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 8: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִלְמַד וְלַעֲשֹׂה* *learn to do well*, *אֶפְרָיִם חָלוּץ* *redress wrong* Isa. 1: 17, *until he knows* *לֹא-יִסָּר* *to refuse the evil, and to choose the good*, 7: 15, *and they would not walk in his ways*, 42: 24, *thou wilt make us* *וְלֹא-יִסָּר* *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּגֶל הַיָּשָׁן* *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *לִי* *to*, *אֶפְרָיִם* *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *כִּי יִלְדָּתָ וְכִי יָמָתָ לָבִיחַ* *a time to be born and a time to die* Eccl. 3: 2 ff.; *לִי* is less frequently omitted in prose than in poetry, *I know not (how)* *וְלֹא-יִסָּר* *to go out and to come in* 1 Kin. 3: 7, *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *ready to rouse leviathan* Job 3: 8. *לִי* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה* *in the year of Tartan's*

coming Isa. 20: 1, *עַתָּה וְעַתָּה קָדוֹר וְעַתָּה רָקוֹד* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *כָּלַה* to finish, *יָרָא* to fear, *עָצַר* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *מִן* from with the infinitive. Thus *Moses finished speaking* lit. from speaking Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *ל* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *הֵכִיחַ לְדַבֵּר* he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. *יָרָא לְשֹׁכֵן* he feared to dwell, Gen. 19: 30, but *אַל-תִּירָא בְּרָדָה* fear not to go down Gen. 46: 3, Ex. 9: 6, 34: 30; *הִשְׁמַר מִבְּעֹר* he hath restrained me from bearing Gen. 16: 2; *אֶשְׁמַר מִבְּחֹשֶׁן* not to rain lit. from raining Isa. 5: 6, though the more usual construction would be *לֹא-יִשְׁמַר* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *מִן* is also used with the infinitive in other connections in a negative sense *his eyes were dim* *בְּרָא* so as not to see lit. from seeing Gen. 27: 1, *בְּעֲשׂוֹת* not doing thy ways *בְּמִצְוֹת* not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 83 K'ri (once even before a future *מִן-יִקְרָא* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* *בְּבִטְחָה* than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though *ל* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *לְחַיֵּה קָצֵיר* too little to be Mic. 5: 1.

c. The preposition *ל* is used with the infinitive to express (1) design or purpose, *he went up* *לְהַשְׁתַּחֲוֹת וּלְזָבֹחַ* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 35: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* *לְלַחֵם* so as to walk in his ways *לְשַׁמֵּר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* *לְדַעַל* until he knows Isa. 7: 15; or to the Latin gerund in *do* *הִבֵּר לֵאמֹר* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *אֲמֹר* by § 280. 2), *בָּרָא לַעֲשׂוֹת* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *at Joab's sending* i. e. when Joab sent 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲשֶׁר לְהָיוֹת* that which is to be Eccles. 3: 15, *כִּי-יַעֲשֶׂה* what is there to do i. e. what shall I do Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *וַיָּבֹא הַשֶּׁמֶשׁ* the sun was about to set Gen. 15: 12, Josh. 2: 5, *הָיָה לָהֶם* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין לְהוֹסִיף* it is not possible to add to it and *לֹא-יִגִּדֹעַ* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *Ephraim* *לְהוֹצִיא* is to bring out i. e. must bring out Hos. 9: 13, *לֹא-יִזְכָּר* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *לֹא-יִרְשָׁתָהּ* is not to be registered 1 Chron. 5: 1, 9: 25, *לִמְדָה* should one help the wicked 2 Chron. 19: 2, *לְחַבֵּשׁ* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *ל* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *כ* *in*, *כ* *like*, *אֶת* *at*, *עַד* *until*, *עַל* *upon*, *לְמַעַן* *in order to*, *יָמַן* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *וַיִּהְיֶה* *to be* after a preposition, *he removed her* *מִמֶּלְכָּתָהּ* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהוֹרָאם* *in their being created* i. e. *when they were created*; *בַּיּוֹם* *וַיַּעַשׂ יְהוָה אֱלֹהִים* *in the day Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* *וַיִּשְׁתּוּ* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְשִׁבְתִּי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וַיִּקַּח* *the accepting of the person of the wicked* Prov. 18: 5, *וַיִּתֵּן* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *לֹא*, *I commanded thee* *לֹא* *לִבְלֹאֲךָ* *not to eat* Gen. 8: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* *לִבְלֹאֲךָ* 2 Kin. 23: 10; with the prep. *מִן* *מִבְלֹאֲךָ* Num. 14: 16, Ezek. 16: 28, *לֹא* *לִבְלֹאֲךָ* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 8; *עַד* *לִבְלֹאֲךָ* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *וַיִּהְיֶה הָרֹג*, *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* *וְהָיָה* *take away the hedge*, *וְפָרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me חָרַק gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all הָיִל וְהִלֵּל beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them . . . הִתְּחַלְּם devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt נָקָה וְרָפָא smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. *הִתְּחַלְּם* Josh. 3: 16, *הִתְּחַלְּם*, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets וַיִּתְּקְלוּ and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this רָאִיתִי וְנָתַתִּי אֶת לִבִּי I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money וְקָנוּ and write the papers וְחָתְּמוּ and seal (them) וְתִקְּלוּ and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *הָיָה עִם־שָׁמַיִר וְסֹדֶר* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *וַתָּחִיָּהוּ רֹצְחוֹת הַחַיִּים* *the living creatures ran and returned* Ezek. 1: 14, *אֲנִי מְשֻׁבָּח* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *הֵלֵכוּ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *מוֹת תָּמוּת* *thou shalt surely die*, Gen. 2: 17, *רָאִינוּ רָאִינוּ* *we plainly saw* Gen. 26: 28, *שָׁאֵל שָׁאֵל* *asked very strictly* Gen. 43: 7, *הֵרַע הֵרַע* *I have done very wickedly* 1 Chron. 21: 17, *לֹא אֶשְׁמַד אֶשְׁמַד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *וְהָרַגְתָּ וְלֹא תִכְלֹם* *thou shalt not conceal him but shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲף* only sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 33, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal *סָקַל וְסָקַל* Ex. 19: 13, 21: 22, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual *טָהַר טָהַר* Gen. 37: 33, Hiphil *קָרַם קָרַם* 1 Sam. 23: 22, Hophal *מוֹר יוֹמָר* Ex. 19: 12, Hithpael *מוֹר וְהוֹמָטָה* Isa. 24: 19; or one derivative species with another of like signification, *הִשְׁמַח לֹא נִשְׁמַח* Lev. 19: 20, *הִחַלֵּל לֹא הִחַלֵּל* Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, *אָכַל אָכַל* Zeph. 1: 2, Jer. 8: 13 (*אָכַל* and *סָכַל*), *אָדַשׁ אָדַשׁ* Isa. 28: 28 (*אָדַשׁ* and *אָדַשׁ*), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future *וְיִ* is sometimes adopted in verbs joined with the abs. inf. *שָׁמַר וְיִשְׁמְרוּ* Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb *לֹא תִבְרַכְנִי* Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, *לֹא-טוֹר הִמָּחֵר* Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, *חָבַל חָבַל* Neh. 1: 7, *הִיוֹד-אֲחֵיהִי* Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, *הִתְקַלֵּחַ וְנִקְלָח* 2 Sam. 6: 20. The finite verb is repeated, *יָשָׁב וְיָשָׁב* 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, *עָרִיף חֲלוֹר* Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, *וַיֵּצֵא וַיָּשׁוּב* and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, *וַיֵּלְכוּ הֵלֵךְ הֵלֵךְ* *they went on lowing as they went* 1 Sam. 6: 12, *וַאֲדַבֵּר אֵלֵיכֶם הֶשְׁמַע וְדַבֵּר* and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, *וַיִּשְׁפֹּט שֹׁפֵט* *he judges, judges* i. e. *is always judging* Gen. 19: 9, *וַיֵּאָכֵל אֹכֵל* *he is also forever devouring* Gen. 31: 15, *וַיֵּצֵא צִוּחַ* *he has gone on refining* Jer. 6: 29, *וַיָּבֹא בָּא* and *he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *וַיֵּלֶךְ בְּמִצְרָיִם* *I will go down with thee to Egypt* and *וַיֵּלֶךְ בְּמִצְרָיִם* *will also surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 *וַיְבָרֶכְהוּ בְרִיךְ* might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: שָׁמְעוּ וּשְׁמַעוּ may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb הִלְכוּ וְהָלְכוּ *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, עָלָה וּבֹרָחַ ... עָלָה 2 Sam. 15: 30, הָלְכָה Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, וַיֵּלֶךְ הָלֹךְ וְגָבַל Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, כָּרְדֵי הָלַךְ ... הָלַךְ Judg. 4: 24; the finite verb is omitted in הָלַךְ וְגָבַל Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, הָיָה הָלֹךְ וְחָסֹר Gen. 8: 5, וַיְהִי יְהוֹשֻׁעַט חָלָה וְגָבַל 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, הִלְכִּים חֲזִיָּה Josh. 6: 13, חֲזִיָּה וְגָבַל ... חָלָה 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, לָקְחוּ in order to widows' being their prey and יָבִיאוּ that they may plunder orphans Isa. 10: 2, מְלִיצִים בּוֹלִיִּם leading counsellors away spoiled and יְהוֹנָדָב he maketh judges fools Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוּאֵל הָלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אֲרִיחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּמַעֲרִים הָלַךְ *being early* to go or going early Hos. 6: 4, כִּי אֶבְיֹל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכֵנִי *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבּוּ דְבָרֵי do not multiply speak i. e. speak much 1 Sam. 2: 3, Ps. 51: 4, הִתְעִיקוּ שָׂחָרִי they have deepened corrupted i. e. deeply corrupted Hos. 9: 9, וַיִּסְרֹד וַיָּרֶץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 18, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסְפֶּה שֵׁלַח Gen. 8: 10 *and he added to send* or וַיִּשְׁלַח וַיִּסְפֶּה 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; תָּשׁוּב לִרְאוֹת Job 7: 7 *return to see* or שָׁבָתִי וַאֲרָאָה Eccl. 4: 7 *return and see* for *see again*; הֵקְרִיב לָבוֹא brought near to come, came near Gen. 12: 11, נִחְבֵּאתָ לְבָרִיחַ *didst hide thyself to flee*, flee secretly 31: 27, הָקַשְׁתָּ לְשֹׂאֵל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְעִיל לְהַעֲזֹר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַפְעִיל *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶבְיֹל נִחְבֵּאתָ *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תוֹסִיפִי וְקָרָאֲרֵךְ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַנֶּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיִּדְעֵתִי וַאֲנִצֵּצְאֹתָי *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **לְ** the sign of the definite object; if a personal pronoun, it is suffixed either to **לְ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **לְ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted Abraham* **אֱלֹהִים אֶת-אַבְרָהָם** Gen. 22: 1, or is made so by the article, *God saw the light* **אֱלֹהִים רָאוּ אֶת-הָאוֹר** Gen. 1: 4, a pronominal suffix, *take, now, my blessing* **אֶת-בְּרַכְתִּי** Gen. 33: 11, or construction with a definite noun, *Jacob called the name of the place* **וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם** Gen. 35: 15. The particle **לְ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **לְ** may be repeated before each of them, *I have given this land ... the Kenite and the Kenizzite, etc., etc.,* Gen. 15: 18-21; *they stripped Joseph of his coat the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 8, 4, 2 Chon. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת־מַצֵּבֶת the pillar* 2 Sam. 18: 18; *and carver strengthened אֶת־צִלְהָה gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֶת־דָּוִד אֶת־נֶפֶשׁ אָחִיו* 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל**: *אֵלֶּיךָ אֶת־לֶחֶם אֲנִי אֶכֶּל this ye shall eat* Lev. 11: 9; *אֶת־אֶחָד אֲנִי אֶשְׁלֵחַ this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֶת־אֲשֶׁר־אָבְדָה אֲנִי אֶשְׁבֹּרֶנָּה whom they have cast into the prison* Jer. 38: 9; *אֶת־אֲשֶׁר־עָשָׂה אֲנִי אֶשְׁבֹּרֶנָּה what his youngest son had done to him* Gen. 9: 24; *אֶת־אֲשֶׁר־חָרַפְתָּ אֲנִי אֶשְׁבֹּרֶנָּה whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **כֵּן**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אֵיֶשׁ** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **וַיְבָרֶכֶת אֹתָם** Gen. 32: 1, or **וַיְבָרֶכֶם** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **אֶת־הַבַּיִת** *as for the iron, it fell* 2 Kin. 6: 5; **אֶת־כָּל־אֲנָשֵׁי הָחַיִל** *as for all these (they were) men of valour* Judg. 20: 44; **אֶת־דְּבָרֵי** *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **וְ** occasionally stands in a similar manner before a noun placed absolutely, **וְשָׁרִים** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **וְאֶת־הַלֵּוִיִּם וְאֶת־הָאֲרָצִי** 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **יִתֵּן אֶת־הָאָרֶץ** *dandum est terram, let the land be given* Num. 32: 5, **וַיִּגַּד לְרֵבֶקָה אֶת־דְּבָרֵי** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵל רָע בְּעֵינֶיךָ אֶת־הָרָע** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **וְיָרַד לְךָ** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֵין** Hag. 2: 17. In 2 Kin. 18: 30 **וְהָיָה הָעִיר אֶת־הַלֵּוִיִּם** *the city shall be given*, the verb agrees with **עִיר** notwithstanding its reception of the sign of the object (**אֵל**)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without **אֵין** by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With **הָיָה** *there was*, **הָיָה בְּלִידָהּ** Gen. 5: 23, 31 (but **הָיָה** vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, **וַיָּבֵא** and *he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, **אֶחָדָם** *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether **לֹא אָשִׁיבָנִי** *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is **פָּעַל עוֹלָם** *a verb that stands still*; a transitive is **פָּעַל יוֹצֵא** *a verb that goes out*; if it has one object, it is **יוֹצֵא לְשֵׁנִי** *going out to a second*, another than its subject; if it has two objects, it is **יוֹצֵא לְשֵׁנֵי שְׁלֹשָׁה** *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, **כְּהִדְחֵם אֱלֹדִים אֶלְדֵּם** like *God's overthrow of Sodom* Isa. 13: 19, **לְיִשָּׁע אֶת־שִׁמְחָה** *for the salvation of thine anointed* Hab. 3: 18, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הָיָה מְלֵא הַבַּיִת הָאֲנָשִׁים** *the house was full (of) men* Judg. 16: 27, **טִבַּעְתִּי עֲלֹת אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1: 11, **הָסְרָנוּ כָּל** *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: **הַהִלָּה הָלָב** *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, **מֵיִם יִרְדָּה** *runneth down (with) water* Lam. 1: 16; **עָלָה כָּל־קַמְשֹׁנָיו** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, **צֹמְחָה צִיָּץ** *growing up with trees* i. e. producing trees Eccles. 2: 6; **רִנְבָה חֶכְמָה** *buddeth forth wis-*

dom Prov. 10: 81; *זָבָרוּ רַב־רָעָה* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁלַח צְפָרְדִּים* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֶת כָּל הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *וַיֵּלֶךְ צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת־הָעִיר* *they went out (of) the city* Gen. 44: 4, *עָלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *יִמְדְּחוּ* *they shall go down (to) Sheol*, Ps. 55: 16, *יִמְדְּחוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי הָלָם* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ שָׁם מִסִּפָּר* *and they lamented there a lamentation* Gen. 50: 10; *יָבֹל תְּהֵבֹלִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיָה גְדֹלָה קִנְאָתִי* *I have been zealous a great fury* Zech. 8: 2, *אִישָׁן הַמָּוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 84, 48: 16, Lev. 26: 86, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *וְהָיָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15: 23; *וְהָיָה אֶת־הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 41: 40; *וְהָיָה אֶת־פְּנֵינוּ* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *וְקוֹלִי אֶפְרָא* *I cry as to my voice*, with my voice Ps. 3: 5. *וְיָדְךָ* *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea* *וְסוּסֶיךָ* *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, *וְיָדְךָ* 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* *וְדֶרֶךְ* *as to the way* Ps. 2: 12, *impoverished* *וְהַרְבֵּה* *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 3, 15: 10. Sometimes this limitation or specification is made by the preposition *לְ* 1 Kin. 10: 23, Jer. 30: 12, or *בְּ* 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of *בְּ* *in* (1) after such verbs as *אָרַב* (also direct object) *to seize or hold*, *הִחֲזִיק* (also direct object) *to lay hold of or hold fast*, *הָכָס* (also with *לְ* or *אֶל*) *to cleave to*, *בָּחַר* (also direct object) *to choose*, *הִיאָמִין* (with *לְ* *to believe*) *to believe in*, *בָּטַח* (with *אֶל* *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense *נָגַע* (also with direct object, *אֶל*, *עַל* or *עַד*) *to touch*, *שָׁמַע* (also with direct object, *לְ*, *אֶל* or *עַל*) *to hear*, *הִשְׁמָע* *to*; with *הִחֲזִיק* *to smell*, *רָאָה* or *הִזָּה* *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure*, *to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *וִיל*, *בֹּא* *to come with* i. e. *to bring*, Ps. 66: 13, *בְּ* *הֵלֵךְ* *to go with* i. e. *to take*, Ex. 10: 9, so *בְּ* *עָבַד* *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after *אָכַל* *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, *לָחַם* *to eat* Ps. 141: 4, *שָׁתָה* *to drink* Prov. 9: 5, *הִשְׁתַּחֲוָה* *to give to drink* Ps. 80: 6 and the like; *בְּ* may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), *בָּגַד* *to deal treacherously with*, *בְּ* *נָלָחַם* *to fight with*, *בְּ* *נִשְׁבַּח* *to trespass against*, *בְּ* *קָדַח* (also with direct object) *to rebel against*, *בְּ* *חָרָה* (also with *אֶל* or *עַל*) *anger burned against*.

b. Verbs denoting fear or shame are followed by *מִן* *from*, since one instinctively turns away from that which excites these emotions, so *נָדַר*, *רָגַע*, *רָחַק*, *עָרַץ*, which also take a direct object, and *בוֹשׁ*, *יָנַח*, *נִכְלַם* etc.

c. Any verb may be followed by *לְ* to indicate the indirect object to which something is done, *he said* *לָהֶם* *to them* Gen. 1: 28, *I have given* *לָבָם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *לִּי* to fear for or on behalf of Hos. 10: 5, *לְעֵלִים* to be zealous for, *לְמִלְחָמָה* to fight for, *לְהַצִּיל* to pray for, *לְרִיב* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לָךְ* go for thee i. e. go thou, *לָךְ* flee thou, *לָנוּ* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *לְהִיָּתוֹב* to be with *לְ* may mean (1) to be or belong to any person *לְךָ* it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) to be for or serve as any thing *לְ* and it shall be for a sign Ex. 13: 16, or with *לְ* both of the person and the thing, it shall be *לְךָ* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *לְךָ* he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לְךָ* thou hast given me the land of the south Judg. 1: 15 for *לְךָ* thou hast given to me, which occurs in the same verse; *לָנוּ* grant them to us Judg. 21: 22; *לְךָ* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לְךָ* he grew up to me as to a father Job 31: 18, *לְךָ* shall dwell with thee Ps. 5: 5, 13: 5, *לְךָ* encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מִן־הָעִיר* Gen. 44: 4, or by the indirect, *יָצְאוּ מִן־הָעִיר* Josh. 8: 22; *לְמִלְחָמָה* to fight is followed by *עִם* with Josh. 10: 29, by *בְּ* in (*בְּהִי* in eam) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לְ* to, in reference to, thus, *אָהַב* to love any one and to have love to any one, *רָפָא* to cure and to perform a cure for any one, *וָשַׁעַר* to save and to grant salvation to any one, *שָׁחַד* to destroy and to bring destruction to any one, *הִשְׁמָע* to hear and to give ear to; *הִגִּיד* to tell with or without *לְ*; *הִצְדִּיק* to justify takes a direct object except Isa. 53: 11 where it has *לְ*; *הִצִּיל* to deliver has *לְ* once Jon. 4: 6; so *כָּבֵד* to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *א* with, thus *הִקְלִי שֹׁפָר* *blow the trumpet* Hos. 5: 8, *וַיִּקְלַע בְּשֹׁפָר* and he *blew with the trumpet* Judg. 3: 27; *וַיִּפְּשֵׁת יָדָיו* to *spread forth the hands* Ps. 143: 6, but followed by *א* to *spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּלַלְתָּ לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *וַיִּפְחַד אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 *וַיִּקְרַע רָמִים מִקְרָנָיו* *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהִיאֲכַלְתִּי אֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49: 26; *לֹא הִרְאֵנוּ אֶת־כָּל־אֵלֶּה* *he would not have caused us to see all these things* Judg. 13: 23; *וַיִּתְּנָה אֵל* *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אשר צִוָּה אֱלֹהִים which God commanded him* Gen. 6: 22; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־לֶחֶם לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־לֶחֶם to teach the children of Israel all the statutes* Lev. 10: 11; *לְהִיטִי אֶת־כָּל־אֹיְבֵי לִי thou hast smitten all my enemies on the cheek* Ps. 3: 8; *לְהִיטִי אֶת־כָּל־אֹיְבֵי לִי lift up your hands to the sanctuary* Ps. 134: 2; *וְהָיָה מַה־יְמָהוּ and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *וְיָסֵר to instruct* Prov. 31: 1, *צִוָּה to command* Ex. 4: 28, Deut. 1: 18, *עָנָה to answer* 1 Sam. 20: 10, Job 9: 3, *נָגַד to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *נָגַד* Ps. 21: 4, *נָגַד* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nali. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּרְעַמּוּ אֹתוֹ אֲבָן and they overwhelmed him with stones* Lev. 24: 23; *וַיַּחַבְּתָהּ אֶתָּם and thou shalt gird them with a belt* Ex. 29: 9; *תְּרֵיבֶנּוּ אֶת־הָאֲדָמָה אֲשֶׁר־תִּזְרַע with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שְׁלַחְתִּיו for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הַאֲבָנִים מִצִּבָּה and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, מִקְשָׁה Num. 10: 2, רֶקֶלִי 17: 8, אֲשֶׁר Deut. 15: 14, אֲבָן 28: 24, רֵאשִׁים Judg. 7: 16, בְּרִכּוֹת Ps. 21: 7, שָׂבַט 74: 2, Isa. 37: 26, קִיר Ezek. 4: 3. The result: *I will make all thine enemies עָרָה back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you קָלוּ*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* by or with Lev. 8: 32, Josh. 10: 11; the material by *מִן* from or out of Gen. 2: 19, Ex. 39: 1; the product by *לְ* to, into Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע לֹאֵל* to know wickedness (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָה* I have heard Ephraim bemoaning himself Jer. 31: 18, *רָאִיתִי צְדִיק אֶתְּךָ* thee have I seen righteous Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּבְדּוּ אֶתְּכֶם קַשְׁתָּם* their tongue as their bow Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֹמֵר מֵצֵאֵה* unleavened Lev. 10: 12, *חַי מֶלֶךְ* alive Josh. 8: 23, 9: 12. 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *וְכִּי רָאָה אֱלֹהִים* the angel that smote 2 Sam. 24: 17; *וְכִּי מִכָּדָר* would mean that he saw the angel smiting, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *וְאַתָּה אֶת רִכְבֶּיךָ* remember me and thee riding the pronouns are in their separate form and *אֶת* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַעְתִּי אֶת־קוֹל* as well as to *שָׁמַעְתִּי* itself, *קוֹל הוֹדִי דוֹקָה* the sound of my beloved knocking! equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מְחַלְחֵל* and they heard the sound of Jehovah God walking Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* to see, when the predicate is an adjective, admits a twofold construction, either *רָאָה אֱלֹהִים* the light that it was good Gen. 1: 4, 12: 14, 13: 10, or *רָאָה חָדָר* the light that it was good Gen. 1: 4, 12: 14, 13: 10, or *רָאָה חָדָר* that the tree was good 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְאֵם אֶת בְּשֵׁר עֲרִלְתָּכֶם* and ye shall be circumcised in the flesh of your foreskin Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* and the land was filled with them Ex. 1: 7, *שָׁלְחָה קָשָׁה* sent (or charged) with a painful message 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, חֶמֶד Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* כָּאֵרֶץ *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וְהִתְּאֵרָה אֶת־הַכֹּהֵן *and it shall be shown the priest* Lev. 13: 49, but on the other hand וְהִתְּאֵרָה אֶת־הָאֵשׁ *which thou wast shown* Ex. 28: 30.

b. The agent of a passive verb may be indicated by לְ as the one to whom the action belongs, וְנִחַשְׁבְּנוּ לִי *we are accounted by him* strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, לְהִבָּל לִי *probably shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, וְשָׁבַר לְעֹצְמוֹ *kept by its owner*, Eccl. 5: 12 (but שָׁבַר לְךָ *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one from whom the action proceeds, *why are times לאֲרִנָּצוֹנִי not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, וְהִנֵּה־טוֹב מְאֹד *and behold (it was) very good* Gen. 1: 31; וַיִּכְלַע הָרִיבָהּ *and he was greatly provoked* Neh. 3: 33; *I am מְאֹד הָרִיבָהּ thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: קֶרֶב וְצֹהַר וְצַהֲרָיִם *evening and morning and noon will I pray* Ps. 55: 18; *tarry here הַיְלִיל to-night* Num. 22: 8; *Gideon came רֵאשׁ הַשָּׁמֶר at the beginning of the watch* Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; *once in the phrase from generation הַדּוֹר to generation* Ex. 17: 16. Time how long: *and he shall shut up the house שִׁבְעַת יָמִים seven days* Lev. 14: 38: *the land rested שְׁנֵי עֶשְׂרִים שָׁנִים eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev. 23*

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵל** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בֵּית** at the door of Gen. 18: 1, Judg. 9: 35, **בֵּית** at the house of Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לֵחֶם** at Bethlehem 2 Sam. 2: 32, **בֵּית-אֵל** at Bethel Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **מַצְלֵחַ** Lam. 5: 6, **אֶפְרַיִם** at the face of the Lord Ex. 34: 23 (comp. 23: 17 **אֶפְרַיִם**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשׁ אַמּוֹת גָּבַח** three cubits high Ezek. 41: 22; **חֲמִשָּׁה אַמּוֹת אָרְךָ** five cubits as to (in) length Ex. 27: 1; **הָיָה יוֹם אֶחָד** a day's journey 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שֶׁבַע קָדְשִׁים** return seven times 1 Kin. 18: 43; **הֵעֲרִיתָ קֶרְבָּנִים כְּכֹל** according to the number of them all Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: **יָשְׁבוּ בְטָחָה** in security Deut. 12: 10; **לֹא יֵלְכוּ רִיבָה** loftily Mic. 2: 3; **הַטִּיבִים שָׁעָרָם לְיִשְׂרָאֵל** according to a law of Israel, or this may be in apposition with what precedes, it is a law of Israel Ps. 122: 4; **תִּשְׁמַע אֶחָד** not go there **לְפָנֵי** for fear of briers Isa. 7: 25; **לְפָנֵי** to serve him **אֶחָד** with one consent prop. shoulder Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 8: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְפָנֵי** 2 Sam. 18: 5, or not **לְפָנֵי** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *תָּבֵא דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *קָשָׁר וְיָשָׁר כְּשִׁפְטֶיךָ* *upright are thy judgments* Ps. 119: 137, *אֲנִיטָתָהּ כְּמוֹתֶיהָ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא וַיֹּאמְרוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *בְּרִכְיָהּ בְּרִכְיָהּ* *they that bless thee shall each be blessed* Num. 24: 9, *כָּל־יֹדֵעַ כְּחַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31: 14, *יִקְחוּ מֵעֵלְמָם הַיָּמִינִי כָּל־אֶחָד* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *נָתַן* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בְּעָלָיו יִמָּוֶת* *its owner shall be put to death* Ex. 21: 29, *אֶרֶץ־קָשָׁה* *a hard master* Isa. 19: 4, *תִּחַיֶּנְךָ* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, **כִּדְּעֲשׂוּ אֱלֹהִים** *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, **הַחַיָּוִת שֶׁלֹּהֶם שָׁחַתְתָּ** *the beasts of the field pant* Joel 1: 20, **הַמַּבְּרִיחַת** *its floods wash away* Job 14: 19, **אֲחֻזָּתָהּ** *pangs have seized her* Jer. 49: 24, **תַּלְמֵי רִבְצָהּ** *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 85, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, **וַיַּחֲזִיקוּ הָעָם וַיַּעֲבִירוּ** *and the people hastened and passed over* Josh. 4: 10, **אֲבִירֹתָם** *lost sheep* Jer. 50: 6, **כָּלֵם קְדֻשָּׁתָם** *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 18: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, **נָשָׂא הָעָם וַיִּתְּחַבְּאוּ הָעָם** *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, **וַיִּשָּׂא כָלֵם וַיִּתְּחַבְּאוּ** *and all the congregation lifted up and uttered their voice* Num. 14: 1; **וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ** *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun **אֶרֶץ** *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לְךָ ה' אֱלֹהֶיךָ** *thy people has done wrong* Ex. 5: 16, **הָעָם יוֹשְׁבֵי הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **הַיָּשָׁרָאֵל** but with **מִצְרָיִם**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַיִּתְּנָהּ** *and they (queens and concubines) praised her* Cant. 6: 9; **יְהוָה דָּלָה בְּרַחֲמָיו** *Jehovah dealt kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1: 8; **מֵתִי** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 8: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), **שָׂאֵל** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַיִּתְּנָהּ** Isa. 57: 8, **וַיִּתְּנָהּ** Jer. 3: 5, **וַיִּתְּנָהּ** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-יָשֹׁא אֲדָם הָאָרֶץ** *the land could not bear them* Gen. 13: 6, **וַיִּתְּנָהּ** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: **כֶּסֶד וְזָהָב מְרִבָּה** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **וַיִּתְּנָהּ** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, לָיוּ 1 Sam. 31: 7, even after nouns connected by **וְ** or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* וְהַיְדֹבְרִים *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אֲנִי וְנַעֲרָי אֹצִיִּים *I and my maidens will fast* Esth. 4: 16, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, וְשָׂרָה וְאַבְרָהָם *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בֶּן־נְחִיָּה *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, וְאַהֲרֹן וְאַחֶיךָ *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, בְּמַקְלֹת *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּטַחֲוִי 46: 15, רִלְיָהָ Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲרִיִּים 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* חֲלֵם *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה רַחוּם *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שָׂדֵי מַחֲשֵׁבֹן הָאֵלֶּל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ לָם נַפְשׁוֹת אֲבוֹנִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיָּהִי כָל־יְמֵי־שֵׁט *and all the days of Seth were* Gen. 5: 8, וַיֵּצְאוּ כָל־הַנָּשִׁים *and all the women went out* Ex. 15: 20, מִבְּחַר שַׁלְשִׁיר טָבָעוּ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קָרַח וְכָל־עֲדָתוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּה אֲנִי *behold I (am he who) has laid* Isa. 28: 16, הִנֵּה אֲנִי יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 8.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthum), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹעֵד אֲחֵר טְבוּאָל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5, 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or suppl'y טָם from ver. 9), 63: 18 (or הִצָּרִיךְ), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה* *year by year* Deut. 14: 22, *בֶּבֶקֶר בֶּבֶקֶר* *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה* *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *מֵעַט מֵעַט* *little by little* Ex. 23: 30.

a. So also *שָׁנָה אַחֲרֵי שָׁנָה* *year by year* 1 Sam. 1: 7, *שָׁנָה אַחֲרֵי שָׁנָה* *year after year* 2 Sam. 21: 1; *יּוֹם יּוֹם* Gen. 39: 10, *יּוֹם בְּיוֹם* 1 Chron. 12: 22, *יּוֹם יּוֹם* Esth. 2: 11, and once without repetition *יּוֹם יּוֹם* Jer. 7: 25 *daily, day by day* the breadth (of the court) *חֲמִשָּׁים חֲמִשָּׁים* *fifty (cubits) at each end* and so on throughout Ex. 27: 18; *אִישׁ אִישׁ* *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר-דֹּר* *generation and generation* i. e. *many generations* Deut. 32: 7, *צַו לְצַו קוֹ לְקוֹ קוֹ לְקוֹ* *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵרוֹת בְּאֵרוֹת* *pits on pits* Gen. 14: 10; or with the implication of diversity, *אָבֶן אָבֶן* *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב לֵב* *a double heart* Ps. 12: 3.

a. So also *דֹּר דֹּר* *generation, generation* Ex. 3: 15, Prov. 27: 24 *K'thibh*, *דֹּר דֹּר* *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 9: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezer. 10: 14, Esth.

1: 7, 8: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; **וְהוּא** *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, **צֶדֶק צֶדֶק** *justice, justice* i. e. *nothing but justice* Deut. 16: 20, **עֲמֹק עֲמֹק** *exceeding deep* Eccl. 7: 24; so with adverbs, **בְּאֵד בְּאֵד** *mightily, mightily* Gen. 7: 19, and even a conjunction, **וְגַם** *because even* because Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 48, Judg. 11: 25, 2 Sam. 13: 25 (**לֵאל**), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description **בֵּית יְהוָה** *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, **כָּל־סָמְכִים** *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, **הַמִּזְרֵה הַמִּזְרֵה** *a heap, two heaps* Judg. 15: 16, **שָׂדֶה וְשָׂדֶה** Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, **שָׂדֶה וְשָׂדֶה** *waste and desolate* Ezek. 6: 14, 33: 29, **שָׂדֶה וְשָׂדֶה** Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) **וְגַם** Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, **קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ** *holy, holy, holy*, Isa. 6: 3, **אֶרֶץ אֶרֶץ אֶרֶץ** *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, **אֲנִי** *my dying, mine* 2 Sam. 19: 1, **אָתָּה יְרֵדָה** *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, **לְשֵׁת** *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 8, 1 Sam. 25: 14,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with **אֲנִי** before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with **אֲנִי** Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by **אֲנִי** with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, **וַתֵּרְאֶה אֶת־בְּנֵיהֶּּרָאָה וְהִיא רָאָה** *and she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 18: 4, 14: 13, Cant. 1: 6, 8: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* **וַתֵּרְאֶה וְיָלְדֶּהָ וְהָיָה לָהֶּּן וְלִבְנֵיהֶּן** *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle **הֲ**, **הֲיֵלֵךְ** *wilt thou go?* Gen. 24: 58, **הֲאִנִּי אֵלֶּהּ** *am I in the place of God?* Gen. 50: 19; an indirect question by **הֲ** or **אִם** *if, to know* **הֲיֵשֶׁבְכֶּם אֶת־בָּיִת** *whether you love* Deut. 13: 4, **אִם־אֶחָדָה** *whether I shall recover prop. if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pende Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הֲיִנָּח in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הֲ or to הֲלֵא (אֵם as in oaths § 305. a). The force of the particle הֲ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הֲ asks a question, whose answer is uncertain, הֲשָׁלוֹם אֲבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשִׁיעַר אֶחָי am I my brother's keeper? Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֵא expects an affirmative answer, הֲלֵא הוּא אָמַרְלִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הֲ demands an affirmative answer, where any other is obviously inadmissible הֲרָצַחְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנִגַּל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הֲ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 8: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הֲ and the second by אִם or הֲאִם; thus direct הֲאֵנִי הֲיִנָּח *shall I go* אִם אֶחְהַל *or shall I forbear?* 1 Kin. 22: 6, הֲיִשְׂעָ *is it any pleasure* וְאִם אֶבְצַע *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲהִתְיַצֵּחַ *whether Jehovah had prospered his way* אִם לֹא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אִי *or, who knoweth* הֲיִנָּח אוֹ קֵבֵל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הֲ repeated הֲהִנָּח חֵזַק הֲיִנָּח *whether they be strong or weak* Num. 13: 18, הֲלֵא הֲיִנָּח הֲיִנָּח *have ye called us to impoverish us or not?* Judg. 14: 15 or by הֲ הֲיִנָּח *hath there been the like* הֲנִשְׁמָע *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם הַפֶּסֶחֶם אִם הַפֶּסֶחֶר הַיָּצִיר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אִם בָּאֵר אֵינִי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֹם *thy coming is peaceful?* 1 Sam. 16: 4, לַנְּעָר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus מִי הוּא *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; מִי הוּא הַזֶּה *Job 13: 19; מִי הוּא הַזֶּה* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. מִי is so invariably used substantively that it is probably to be so construed even in such combinations as מִי לְבָר הַחַיָּה *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; מַה *what* on the other hand is often used attributively, מַה-לְבָצֵצ *what gain?* Gen. 37: 28, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. מִי always stands at the beginning of its clause unless preceded by a noun in the construct state, מִי בֶן *whose son?* 1 Sam. 17: 56, 58 or by a preposition מִי אַחֲרֵי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְמַד *for what? why?* 2 Sam. 24: 3. הִי is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הִי Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous וְהָבִיאָנוּ לָא *thou hast not brought us* nor וְהָתַתְּ לָנוּ *nor given us* Num. 16: 14, וּבְהַכְתֶּהָ תִּפְסְלֵנִי אֶל־תּוֹכִיָּה *rebuke me not* nor וּבְהַכְתֶּהָ תִּפְסְלֵנִי *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if תִּשְׁמַעְנִי *ye will not hearken* but וּמִרְיָתָם *but rebel* 1 Sam. 12: 15, וְעָבַדְתֶּם אֱלֹהֵי אֲסוּרֵי *turn not aside* but וְעָבַדְתֶּם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־בָקָה *he hath not despised* וְלֹא־שָׁנָן *and hath not abhorred* and וְלֹא־הִסְתִּיר *and hath not hidden* וּבְשָׁעוֹ שָׁמַע *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, וְלֹא־תִשְׁחָצֵץ וְיָחָא *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא־אל a *not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא־עַם a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and אֵל are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus לֹא־הָאֲכָלְתָּ מִכָּל עֵץ הַגָּן Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. c; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in לֹא יִזְכָּר לְעוֹלָם Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in לֹא אֶזְכֹּר לְעוֹלָם Jer. 3: 12 the negative qualifies לְעוֹלָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of אֵל and לֹא with the different forms of the future, see §§ 271. b, 272. c, 273. d, 275. 2. c, for אֶתְּ with the participle see § 278. 4. b, for בְּלִיַּי with the infinitive see § 279. e, for אֵל with the emphatic infinitive absolute, see § 281. 1. b.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* אֲשֶׁר בְּתֵבָהּ

יְסוּדָם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou whom* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou whose king* שְׂמִי לְפָנֶיךָ *Eccl. 10: 17*. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּאָ *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְּזֶרְעֶךָ הוּאָ *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 אֲשֶׁר הָיָה דְבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רָחוּק does *not* belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph אֲנִי אֲשֶׁר ... whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who הֵצֵאתִיךָ have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֶלְמָנָה is not the relative with the first person pronoun added after the analogy of הוּאָ in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הִנֵּה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, *אִישׁ קָדְלוֹתָיו* according to the dream of each, Gen. 41: 12, *מִיַּד אִישׁ אֶחָד* from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be *כֶּסֶף אִישׁ* Gen. 43: 21, 44: 1 as well as *אִישׁ כֶּסֶפוֹ* 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. *3* *אֶשׁ* to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after *בָּחַר*, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after *כָּבֵד* Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or *אֲשֶׁר* may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by *שָׁם* . . . *אֲשֶׁר*, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to *שָׁמָּה* . . . *אֲשֶׁר*) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in *אֲשֶׁר*, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* *וַיֵּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ* and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, *to make thee understand* *אֵת אֲשֶׁר* that which shall befall thy people Dan. 10: 14, *to those who* *לְאֵשֶׁר* Gen. 47: 24, Ruth 2: 2, *into the hand of them whom thou hatest* *בְּיַד אֲשֶׁר שָׂנְאָתָא* Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun *כִּי* Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) *וְהָיָה נְדָרִי* Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed *וְהָיָה נְדָרִי* 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject *וְהָיָה* *he that shall come forth* etc. *וְהָיָה* *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where *וְהָיָה* is understood in the first clause. The sign of the definite object *אֵל* or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause *אֵל* *not unto whom, but unto him who* etc. Isa. 29: 12, *I make thee to know* *אֵל* *that which shall be* Dan. 8: 19, *we have heard* *אֵל* *how* etc. Josh. 2: 10. Exceptions are extremely rare *אֵל* *with whom* Gen. 31: 32, *אֵל* *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds *another* in *אֵל* Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, *וַיִּבְנוּ בְּשִׁחָתָא עֲשֹׂה* *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, *וַיִּפְּרוּ* *he forsook* *אֱלֹהֵי* *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent *בְּיַד־הַשִּׁלָּח* *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) *שְׂאֵל רָשָׁעִי* *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with *יֵשׁ* Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 *וְהָיָה עֲשֹׂה* (but in the

parallel Isa. 15: 7 *וְהָיָה עָלָיו* (וְהָיָה עָלָיו), Hos. 1: 2 *וְהָיָה דְבַר* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל הָהוּא* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *וְהוּא* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *עַל-דֵּבַר אֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִכָּאֵן* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *וְרֵעַ בְּנִימָה וְהוֹנִיחַ* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִמֶּנִּי* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 18: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *אֶתְּנוּם* *I give to them* *הַעֲבִירֵם* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל-בָּשָׂתוֹ* *that which is upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *וְ*, *וְשֵׁם* *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הַ* or *הָ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם זֶה יִבְרָא *the place that thou hast founded* Ps. 104: 8,
מִצְמוֹת זֶה הָעֵבֶר *devices, that they have contrived* Ps. 10: 2.

a. זֶה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; הָ Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; הָ fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר הָאֵלֹהִים *he whom i. e. whomsoever thou cursest* Num. 22: 6 or preceded by לֵל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as כֹּל Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מֶה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֲשֶׁר יֵשׁ lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְיָמָיו *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); מִי Hos. 14: 10, מֶה 1 Sam. 20: 4, and the combination מֶה וְיָבִיר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר מִי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מֶה is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative מִי־בְנֵי־אֲבִי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **אֲשֶׁר**, while **כִּי** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **אֲשֶׁר** *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי־רָאָה** *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, *as Jehovah liveth* **כִּי** (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after **אֲנִי חַי** *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **לֹא אִם** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **לֹא אִם** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **לֹא** is substituted for **אִם** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* **כִּי הֵאָלַחְתִּים** *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* **כִּי אִם־אֵינִי** *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* **אִם** *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* **כִּי־יִסְכֵּן** *no! but a wise man benefits himself* Job 22: 2; *who is blind* **כִּי־עֵקֶרֶת** *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, **אִם** *but to morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you in contrast with the offerings which they were to present* **אִם־תִּזְכֹּר** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* אֲנִי אֶסְתֵּימֵן לַיהוָה *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֲנִי אֶסְתֵּימֵן *but* 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי אֶסְתֵּימֵן *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 8: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי or וְ, thus בְּאֲנִי, בְּאֲנִי, כִּי אֲנִי, עַל אֲנִי, עַל אֲנִי, פְּתִיחַ.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי אֶסְתֵּימֵן אֲנִי אֶסְתֵּימֵן *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיִיתִי חַיָּיִם *I shall be a sinner* Gen. 43: 9, comp. 44: 32; וְהָיִיתִי חַיָּיִם *if a lion pass through a flock* וְהָיִיתִי חַיָּיִם *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with וְ Gen. 24: 42, 49, Judg. 6: 36,

with אִם Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אִם-קָרָאתִי וַיַּעֲנֵנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אִם-יָדִירְתָּ *if thou direct* (lit. shalt have directed) *thine heart* וַיִּפְרֹשׂהָ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (כִּי אִם), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וַיִּצְרֹחַ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied, (it is) for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם אִם, or אִם אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם-זָכָר אִם-אִשָּׁה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לִי *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם-לֹא יִתְּנֵה *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא הִחַיֵּתָם לְךָ *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶרְבֶּב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לֹא Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, לֹא לֹא implies the reverse of the negative supposition that is made, לֹא לֹא הִרְבֵּהמְהִינֵנוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם-חֲרֹחִי *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְהִפְסִיחַם *and if they overdrive them* וְהָיָה *all the flock will die* Gen. 33: 13; וְהָיָה *and if he leave his father* וְהָיָה *he will die* 44: 22; וְהָיָה *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, *אֶצְרֶיךָ* *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, *יִסְתֵּר* *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* *יַהֲמַתָּה הָיָה* *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, *וְאַתָּה שֹׂנְאָתָה* *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, *וּבְגָדָיו לֹא תִשְׂרָפָה* *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's *Lehrbuch*. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* *וַיֵּרָא יְהוָה* *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, *וּפְנֵיהֶם אָחָזְלִית* *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with *וְשָׁ* Isa. 43: 8; with *אֵינִי* Prov. 17: 16. Other words may occasionally precede the subject, *וְלִי רִקְלִי* Gen. 49: 10, *כֹּדְנִי הִי* 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* *וְלֹא אֶבְרֵן* *without understanding* Job 42: 8, *וְשִׁפְטָהּ* 2 Sam. 13: 20, *וְיִשָּׁב* Ps. 55: 20, *וְיִרְוֶא* Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without **Vav**, *Jehovah spake with you* אָנֹכִי עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins אין מִסָּפָר without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* מִיָּדוֹם רוֹסִימוֹ *continuing to revolt* Isa. 1: 5, wine inflaming them 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out stationing themselves at the door* נִצְבָּתִים Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there לאֵכֶל לֶחֶם not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device בְּלִי-יָהֳלֵהּ without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *הַר-נֹפֵל הַבּוֹל a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְדָוִד נִוְדָּר while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver קָנִי הַשֹּׁנֵץ the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *בְּצִבּוֹר תִּלְוֶהְךָ for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *לֹא, when we come into the land, thou shalt bind* אֲנִיחֶנּוּ בָּאִים Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while עוֹד זֶה מְדַבֵּר one was still speaking, בָּא אַחֶר another came* Job 1: 16; *וְדָוִד שְׁלָחָהּ while she was being led forth, she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite *אֶת רֹאשׁ הָרֹאשׁ*

Jacob had only just gone out, וַיֵּצֵא עֲשָׂא when Esau came Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 287. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 28: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite *Ex*. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ הַשָּׁמַיִם *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, לָרֶב בָּקָר Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם הַזֶּה *yesterday* and the day before i. e. heretofore Gen. 31: 5, הַיּוֹם הַבָּא *to-morrow* or the day after 1 Sam. 20: 12, שְׁנֵי יָמִים *two* or *three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִלְבָשָׁם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרָמָה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינֶךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל־הָעָמָה *and that in all the camp* Judg. 7: 22, וְלִבְבָקֶךָ 1 Chron. 9: 27, וּבְיָד־בְּרִיּוֹם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְהִנֵּה *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמוֹתָם *even in their death* 2 Sam. 1: 23, וְשָׁאַלְי *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדוּהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיָּצוּם *with fasting* Esth. 4: 3. וְלִבִּי *with my heart* Eccl. 7: 25, וַיִּבְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וְבָנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand כֹּם *with* is used for וְ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְכֹל עֵץ *but of the tree etc.* Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפָּאנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשׁוּא *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִּי *although I was their husband* Jer. 31: 32; or an inference וְהִשִּׁיבוּ *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשּׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וַיֵּאָחֶז *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יָפִיק *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְבָנִי אֶשֶׁה *as sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ *so a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמֶּבֶּל *when the flood* Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצִבְיָה *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶבֶל *or spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן הַצֹּאן *and from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָגֵז וְיִשְׂחַק *not whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְאֵלֵךְ *but I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה *then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וְהָיָה אֲבָרָם אֶחָד־עֶינָי *on the third day Abraham lifted up his eyes* Gen. 22: 4; וְהָיָה רָחֵם דְּרָגָהְךָ *thy hope, (is it not) the integrity of thy ways?* Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וְאֲנִי *I have been so hitherto, but now* וְעַתָּה *I will be thy servant*.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְאֵלֶּם 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after עֵדֶיךָ), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וְאֵלֶּם), Ezek. 33: 33, Joel 4: 2.

INDEX I

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וְ הוּן הַפְּתוּךְ 99. 1.	מִשָּׁה כְּתֵב אֱלִינוּ 7. 3. <i>a.</i>	שָׁבָא 16. 1.
זָכָר 198.	מִתְּג 44.	שְׁלּוּמִי אֵךְ חֲבִנָה 7. 3. <i>a.</i>
חֶטֶף 16. 3. <i>a.</i>	נְגִינּוֹת 28. <i>b.</i>	שֵׁם אֱלִיהוּ נִכְתָּב 7. 3. <i>a.</i>
חִירוּק 45. 4. <i>a.</i>	נָח 16. 2.	שְׁמוֹת 70. <i>a.</i>
מִצָּם 28.	נִמְצָא 71. <i>c.</i>	שְׁמוֹת הַמִּסְפָּר 224. 1.
כְּבָדִים 76. 2.	נִסְמָךְ 214.	שְׁמִלְאֲכֹהוּ בִּינָה 7. 3. <i>a.</i>
כְּפִיּוּיִם 71. <i>c.</i>	נִסְתָּר 71. <i>c.</i>	תְּנִינּוֹת 12.

Names of the letters § 2, their signification § 5. *b.*

Names of the vowels § 12, their signification § 12. *b.*

Names of the accents § 29, their signification § 29. *b.*

Names of the verbal species § 76. 1. 2.

Designations of imperfect verbs § 76. 2.

I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL.	
1. I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, נִחְנֵנוּ, אֲנֹכְנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3. {	He	They <i>m.</i>	הֵם, הֵמָּה
	She	They <i>f.</i>	הֵנָּה, הֵנָּה

SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i>	יְ, יִ, יִ	יְ, יִ	יְ, יִ	יְ, יִ	יְ, יִ
<i>pl.</i>	נִ, נִ	נִ, נִ	נִ, נִ	נִ, נִ	יֵשׁ
2 <i>m.</i>	הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	יָכֶם
2 <i>f.</i>	הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)
<i>pl.</i>	כֶּן	כֶּן	כֶּן	כֶּן	יָכֶן
3 <i>m.</i>	הוּא, הוּא, הוּא	הוּא, הוּא, הוּא	הוּא, הוּא, הוּא	הוּא, הוּא, הוּא	הוּא, הוּא, הוּא
<i>pl.</i>	ם (מִן), ם (מִן)	ם (מִן), ם (מִן)	ם (מִן), ם (מִן)	ם (מִן), ם (מִן)	יָהֶם (יָהֶם)
3 <i>f.</i>	הִיא, הִיא, הִיא	הִיא, הִיא, הִיא	הִיא, הִיא, הִיא	הִיא, הִיא, הִיא	הִיא, הִיא, הִיא
<i>pl.</i>	ן (הֵן), ך (הֵן)	ן (הֵן), ך (הֵן)	ן (הֵן), ך (הֵן)	ן (הֵן), ך (הֵן)	יָהֶן (יָהֶן)

DEMONSTRATIVE, § 73.

Masc.	Fem.	Common.
SING. זֶה (זֶה), זֶה	זֶה (זֶה), זֶה	PLUR. אֵלֶּה, אֵלֶּה <i>these</i>

RELATIVE, § 74.

אֲשֶׁר *who* or *which*; abbreviated form ׃ (׃, ׃, ׃)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever*. מַה (מַה, מַה) *what?* or *whatever*.

II. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 a.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטוּל	הִקְטֹל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטַל	(קָטַל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטֹל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטֹל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 a.	אֶקְטֹל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטַל	הִקְטֹל	קָטַל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֹל		מִקְטֹל	
	pass.	קָטוּל	נִקְטֹל		מִקְטָל

PERFECT VERBS, § 81.

HIPIIAL.	HOPHAL.	HITHPAEL.	KAL (mid. ē).	KAL (mid. ō).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטְלָתָּ	שָׁכְלָתָּ
הִקְטִילָתְּ	הִקְטִילָתְּ	הִתְקַטְּלָתְּ	קָטְלָתְּ	שָׁכְלָתְּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטְלָתִי	שָׁכְלָתִי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְלוּ	שָׁכְלוּ
הִקְטִילָתֶם	הִקְטִילָתֶם	הִתְקַטְּלָתֶם	קָטְלָתֶם	(שָׁכְלָתֶם)
הִקְטִילָתְּכֶם	הִקְטִילָתְּכֶם	הִתְקַטְּלָתְּכֶם	קָטְלָתְּכֶם	(שָׁכְלָתְּכֶם)
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלֻם	קָטְלוּ	שָׁכְלוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַל	שָׁכַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹל	יִשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטֹלִי	תִּשְׁכֹּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטֹל	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטֹלוּ	יִשְׁכֹּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטֹלְנָהּ	תִּשְׁכֹּלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטֹלוּ	תִּשְׁכֹּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטֹלְנָה	תִּשְׁכֹּלְנָה
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטֹל	נִשְׁכֹּל
הִקְטִיל		הִתְקַטֵּל	קָטַל	
הִקְטִילִי		הִתְקַטְּלִי	קָטְלִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְלוּ	
הִקְטִילְנָה		הִתְקַטְּלְנָה	קָטְלְנָה	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRÆTERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהָ
2 masc.	קָטַלְתָּנִי קָטַלְתָּ	—	—	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהָ
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 com.	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
INFINITIVE.	קָטַלְנִי קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּה
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְתָּ	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ יִקְטַלְתָּ	יִקְטַלְתָּה יִקְטַלְתָּה
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ	יִקְטַלְתֶּםהוּ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
PIEL PRÆTERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּה
HIPHIL PRÆTERITE OR PERFECT.					
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּה

VERBS WITH SUFFIXES, § 101.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתו	—	—	קטלתם	קטלתן
קטלתיו	—	—	קטלתים	קטלתין
—	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתו	—	—	קטלתם	קטלתן
—	קטלנוכם	קטלנוכן	קטלנום	קטלנון
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנו } יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
קטלנו	—	—	קטלים	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נָעַמַד	הָעָמַיַד	הָעָמַד	חָיַק
	3 f.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה	
	2 m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	
	2 f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	
	1 c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	
	Plur. 3 c.	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
	2 m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	
	2 f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	
	1 c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	
INFIN. Absol.		עָמֹד	הָעָמֵד	הָעָמֵד	הָעָמֵד	
Constr.		עָמַד	הָעָמַד	הָעָמִיד	הָעָמַד	
FUT. (IMPF.)	3 m.	יָעַמַד	יָעַמֵּד	יָעַמִּיד	יָעַמַד	יִחָק
	3 f.	תָּעַמַד	תָּעַמֵּד	תָּעַמִּיד	תָּעַמַד	תִּחָק
	2 m.	תָּעַמַדְתָּ	תָּעַמֵּדְתָּ	תָּעַמִּידְתָּ	תָּעַמַדְתָּ	תִּחָקְתָּ
	2 f.	תָּעַמַדְתְּ	תָּעַמֵּדְתְּ	תָּעַמִּידְתְּ	תָּעַמַדְתְּ	תִּחָקְתְּ
	1 c.	אָעַמַד	אָעַמֵּד	אָעַמִּיד	אָעַמַד	אִחָק
	Plur. 3 m.	יָעַמְדוּ	יָעַמֵּדוּ	יָעַמִּידוּ	יָעַמְדוּ	יִחָקוּ
	3 f.	תָּעַמְדְּנָה	תָּעַמֵּדְנָה	תָּעַמִּידְנָה	תָּעַמְדְּנָה	תִּחָקְנָה
	2 m.	תָּעַמְדוּ	תָּעַמֵּדוּ	תָּעַמִּידוּ	תָּעַמְדוּ	תִּחָקְדוּ
	2 f.	תָּעַמְדְּנָה	תָּעַמֵּדְנָה	תָּעַמִּידְנָה	תָּעַמְדְּנָה	תִּחָקְנָה
	1 c.	נָעַמַד	נָעַמֵּד	נָעַמִּיד	נָעַמַד	נִחָק
IMPER.	2 m.	עָמַד	הָעָמַד	הָעָמַד		חָק
	2 f.	עָמִי	הָעָמִי	הָעָמִי	wanting	חָקִי
	Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		חָקוּ
	2 f.	עָמְדְּנָה	הָעָמְדְּנָה	הָעָמְדְּנָה		חָקְנָה
PART. Act.		עָמֵד		נָעַמֵּד		
Pass.		עָמֹד	נָעַמַד		מָעַמַד	

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאֵל	נִבָּאֵל	בָּאֵל	בָּאֵל	הִתְבָּאֵל
	3 f.	בָּאְלָה	נִבָּאְלָה	בָּאְלָה	בָּאְלָה	הִתְבָּאְלָה
	2 m.	בָּאִלְתָּ	נִבָּאִלְתָּ	בָּאִלְתָּ	בָּאִלְתָּ	הִתְבָּאִלְתָּ
	2 f.	בָּאִלְתְּ	נִבָּאִלְתְּ	בָּאִלְתְּ	בָּאִלְתְּ	הִתְבָּאִלְתְּ
	1 c.	בָּאִלְתִּי	נִבָּאִלְתִּי	בָּאִלְתִּי	בָּאִלְתִּי	הִתְבָּאִלְתִּי
	Plur. 3 c.	בָּאִלּוּ	נִבָּאִלּוּ	בָּאִלּוּ	בָּאִלּוּ	הִתְבָּאִלּוּ
	2 m.	בָּאִלְתֶּם	נִבָּאִלְתֶּם	בָּאִלְתֶּם	בָּאִלְתֶּם	הִתְבָּאִלְתֶּם
	2 f.	בָּאִלְתֶּן	נִבָּאִלְתֶּן	בָּאִלְתֶּן	בָּאִלְתֶּן	הִתְבָּאִלְתֶּן
	1 c.	בָּאִלְנוּ	נִבָּאִלְנוּ	בָּאִלְנוּ	בָּאִלְנוּ	הִתְבָּאִלְנוּ
INFIN. Absol.		בָּאוֹל	הִבָּאֵל	בָּאֵל		
	Constr.	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
FUT. (IMPF.)	3 m.	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
	3 f.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 m.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 f.	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּתְבָּאֲלִי
	1 c.	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
	Plur. 3 m.	יִבָּאִלוּ	יִבָּאִלוּ	יִבָּאִלוּ	יִבָּאִלוּ	יִתְבָּאִלוּ
	3 f.	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּתְבָּאֲלֶנָּה
	2 m.	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּתְבָּאֲלוּ
	2 f.	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּתְבָּאֲלֶנָּה
	1 c.	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER.	2 m.	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
	2 f.	בָּאֲלִי	הִבָּאֲלִי	בָּאֲלִי	wanting	הִתְבָּאֲלִי
	Plur. 2 m.	בָּאִלוּ	הִבָּאִלוּ	בָּאִלוּ		הִתְבָּאִלוּ
	2 f.	בָּאֲלֶנָּה	הִבָּאֲלֶנָּה	בָּאֲלֶנָּה		הִתְבָּאֲלֶנָּה
PART.	Act.	בָּאֵל		מִבָּאֵל		מִתְבָּאֵל
	Pass.	בָּאוֹל	נִבָּאֵל		מִבָּאֵל	

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
	Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שְׁלַחַח	נִשְׁלַחַח	שִׁלַּחַח	הִשְׁלַחַח	—
Constr.		שֹׁלֵחַ	הֹשְׁלֵחַ	שֹׁלֵחַ	הֹשְׁלִיחַ	הֹשְׁתַּלֵּחַ
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
	Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
	2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
	Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
	2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		שֹׁלֵחַ	שֹׁלֵחַ	שֹׁלֵחַ
Pass.		שֹׁלֵחַ	נִשְׁלַח			

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתִּיבְתָּ	הִכְתִּיבְתָּ	כָּתַבְתָּ
	3 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתִּיבְתְּ	הִכְתִּיבְתְּ	כָּתַבְתְּ
	2 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתִּיבְתָּ	הִכְתִּיבְתָּ	כָּתַבְתָּ
	2 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתִּיבְתְּ	הִכְתִּיבְתְּ	כָּתַבְתְּ
	1 c.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתִּיבְתָּ	הִכְתִּיבְתָּ	כָּתַבְתָּ
	Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶּם	הִכְתִּיבְתֶּם	כָּתַבְתֶּם
	2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶּם	הִכְתִּיבְתֶּם	כָּתַבְתֶּם
	2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	הִכְתִּיבְתֶּן	הִכְתִּיבְתֶּן	כָּתַבְתֶּן
	1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶּם	הִכְתִּיבְתֶּם	כָּתַבְתֶּם
INFIN. Absol.		כָּתוּב	הִכְתֹּב	הִכְתֵּב	הִכְתֵּב	כָּתוּב
Constr.		כָּתוּבָה	הִכְתֻּבָה	הִכְתִּיבָה	הִכְתִּיבָה	כָּתוּבָה
FUT. (IMPF.)	3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֵּב	יִכְתֵּב	יִכְתֹּב
	3 f.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֵּב	תִּכְתֵּב	תִּכְתֹּב
	2 m.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֵּב	תִּכְתֵּב	תִּכְתֹּב
	2 f.	תִּכְתֹּבִי	תִּכְתֹּבִי	תִּכְתֵּבִי	תִּכְתֵּבִי	תִּכְתֹּבִי
	1 c.	אֶכְתֹּב	אֶכְתֹּב	אֶכְתֵּב	אֶכְתֵּב	אֶכְתֹּב
	Plur. 3 m.	יִכְתֹּבוּ	יִכְתֹּבוּ	יִכְתֵּבוּ	יִכְתֵּבוּ	יִכְתֹּבוּ
	3 f.	תִּכְתֹּבְנָה	תִּכְתֹּבְנָה	תִּכְתֵּבְנָה	תִּכְתֵּבְנָה	(תִּכְתֹּבְנָה)
	2 m.	תִּכְתֹּבוּ	תִּכְתֹּבוּ	תִּכְתֵּבוּ	תִּכְתֵּבוּ	תִּכְתֹּבוּ
	2 f.	תִּכְתֹּבְנָה	תִּכְתֹּבְנָה	תִּכְתֵּבְנָה	תִּכְתֵּבְנָה	(תִּכְתֹּבְנָה)
	1 c.	נִכְתֹּב	נִכְתֹּב	נִכְתֵּב	נִכְתֵּב	נִכְתֹּב
IMPER.	2 m.	כָּתֹב	הִכְתֹּב	הִכְתֵּב		כָּתֹב
	2 f.	כָּתִיבִי	הִכְתִּיבִי	הִכְתִּיבִי	wanting	כָּתִיבִי
	Plur. 2 m.	כָּתֹבוּ	הִכְתֹּבוּ	הִכְתִּיבוּ		כָּתֹבוּ
	2 f.	כָּתִיבְנָה	הִכְתִּיבְנָה	הִכְתִּיבְנָה		(כָּתִיבְנָה)
PART. Act.		כָּתוּב		מִכְתֵּב		כָּתוּב
Pass.		כָּתוּבָה	כָּתוּבָה		מִכְתֻּבָה	כָּתוּבָה

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	קָבַב	סָב	נָסַב
	3 f.	קָבְּבָהּ	סָבָה	נָסְבָהּ
	2 m.	(קָבְּבָתָּהּ)	סָבֹותָּהּ	נָסְבֹותָּהּ
	2 f.	(קָבְּבָתְּהָ)	סָבֹותֶהָ	נָסְבֹותֶהָ
	1 c.	קָבְּבָתִּי	סָבֹותִי	נָסְבֹותִי
	Plur. 3 c.	קָבְּבוּ	סָבוּ	נָסְבוּ
	2 m.	(קָבְּבֹותֶם)	סָבוּתֶם	נָסְבוּתֶם
	2 f.	(קָבְּבֹותֶן)	סָבוּתֶן	נָסְבוּתֶן
	1 c.	קָבְּבֹונִי	סָבוּנִי	נָסְבוּנִי
INFIN. Absol.		קָבֹוב	סָב	הִסְבֹּוב
Constr.		קָבֹובִי	סָבִי	הִסְבֹּובִי
FUT. (IMPF.)	3 m.	יָסֵב	יָסַב	יָסִיב
	3 f.	תָּסֵב	תָּסַב	תָּסִיב
	2 m.	תָּסֵב	תָּסַב	תָּסִיב
	2 f.	תָּסֵבִי	תָּסַבִּי	תָּסִיבִי
	1 c.	אָסֵב	אָסַב	אָסִיב
	Plur. 3 m.	יָסֵבוּ	יָסִיבוּ	יָסִיבוּ
	3 f.	תָּסֵבְנָה	תָּסַבְנָה	תָּסִיבְנָה
	2 m.	תָּסֵבוּ	תָּסַבוּ	תָּסִיבוּ
	2 f.	תָּסֵבְינָה	תָּסַבְינָה	תָּסִיבְינָה
	1 c.	נָסֵב	נָסַב	נָסִיב
IMPER.	2 m.	סָב	הִסְבֵּב	סִיבֵּב
	2 f.	סָבִי	הִסְבִּיבִי	סִיבִּיבִי
	Plur. 2 m.	סָבוּ	הִסְבִּיבוּ	סִיבִּיבוּ
	2 f.	סָבִינָה	הִסְבִּיבְנָה	סִיבִּיבְנָה
PART. Act.		סָבֵב		מְסִיבֵב
Pass.		קָבִיב	נָסֵב	

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִטָּב	הוֹטָב	הִתְחַיֵּב	סָכַן
הִטְבָּה	הוֹטְבָה	הִתְחַיְבָה	סָכְכָה
הִטְבִּיחַ		הִתְחַיְבִּיתָ	סָכַכְתָּ
הִטְבִּיחַת		הִתְחַיְבִּיתָ	סָכַכְתָּ
הִטְבִּיחִי		הִתְחַיְבִּיתִי	סָכַכְתִּי
הִטְבִּיחוּ	הוֹטְבוּ	הִתְחַיְבוּ	סָכְכוּ
הִטְבִּיחֻם		הִתְחַיְבֻם	סָכְכֻם
הִטְבִּיחֶם		הִתְחַיְבֻם	סָכְכֻם
הִטְבִּיחֵם		הִתְחַיְבֵם	סָכְכֵם
הִטְבִּיחֵנוּ		הִתְחַיְבֵנוּ	סָכְכֵנוּ
הִטָּב			סָכַן
הִטָּב		הִתְחַיֵּב	סָכַן
יִטָּב	יֹוֹטָב	יִתְחַיֵּב	יִסְכָּן
תִּטָּב	תוֹטָב	תִּתְחַיֵּב	תִּסְכָּן
תִּטְבָּה	תוֹטְבָה	תִּתְחַיְבָה	תִּסְכְּכָה
תִּטְבִּיחַ	תוֹטְבִי	תִּתְחַיְבִּי	תִּסְכְּכִי
תִּטְבִּיחַת	תוֹטְבִי	תִּתְחַיְבִּי	תִּסְכְּכִי
תִּטְבִּיחִי	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחוּ	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֻם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֶם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֵם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֵנוּ	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
יִטָּב	יֹוֹטָב	יִתְחַיֵּב	יִסְכָּן
תִּטָּב	תוֹטָב	תִּתְחַיֵּב	תִּסְכָּן
תִּטְבָּה	תוֹטְבָה	תִּתְחַיְבָה	תִּסְכְּכָה
תִּטְבִּיחַ	תוֹטְבִי	תִּתְחַיְבִּי	תִּסְכְּכִי
תִּטְבִּיחַת	תוֹטְבִי	תִּתְחַיְבִּי	תִּסְכְּכִי
תִּטְבִּיחִי	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחוּ	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֻם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֶם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֵם	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
תִּטְבִּיחֵנוּ	תוֹטְבוּ	תִּתְחַיְבוּ	תִּסְכְּכוּ
מִיטָב		מִתְחַיֵּב	מִסְכָּן
מִיטָב		מִתְחַיֵּב	מִסְכָּן
מִיטְבָה		מִתְחַיְבָה	מִסְכְּכָה
מִיטְבִּיחַ		מִתְחַיְבִּיתָ	מִסְכְּכָה
מִיטְבִּיחַת		מִתְחַיְבִּיתָ	מִסְכְּכָה
מִיטְבִּיחִי		מִתְחַיְבִּיתִי	מִסְכְּכָה
מִיטְבִּיחוּ		מִתְחַיְבוּ	מִסְכְּכוּ
מִיטְבִּיחֻם		מִתְחַיְבוּ	מִסְכְּכוּ
מִיטְבִּיחֶם		מִתְחַיְבוּ	מִסְכְּכוּ
מִיטְבִּיחֵם		מִתְחַיְבוּ	מִסְכְּכוּ
מִיטְבִּיחֵנוּ		מִתְחַיְבוּ	מִסְכְּכוּ

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קם	נקום	קוימם	קוימם
	3 f.	קמה	נקומה	קוימה	קוימה
	2 m.	קמת	נקומת	קוימת	קוימת
	2 f.	קמת	נקומת	קוימת	קוימת
	1 c.	קמתי	נקומתי	קוימתי	קוימתי
	Plur. 3 c.	קמו	נקומו	קוימו	קוימו
	2 m.	קמימם	נקומימם	קוימימם	קוימימם
	2 f.	קמימן	נקומימן	קוימימן	קוימימן
	1 c.	קמינו	נקומינו	קוימינו	קוימינו
INFIN. Absol.		קום	הקום		
Constr.		קום	הקום	קוימם	
FUT. (IMPF.)	3 m.	יקום	יקום	יקוימם	יקוימם
	3 f.	תקום	תקום	תקוימם	תקוימם
	2 m.	תקום	תקום	תקוימם	תקוימם
	2 f.	תקומי	תקומי	תקוימי	תקוימי
	1 c.	אקום	אקום	אקוימם	אקוימם
	Plur. 3 m.	יקומו	יקומו	יקוימו	יקוימו
	3 f.	תקוימינה	תקוימינה	תקוימינה	תקוימינה
	2 m.	תקוימו	תקוימו	תקוימו	תקוימו
	2 f.	תקוימינה	תקוימינה	תקוימינה	תקוימינה
	1 c.	נקום	נקום	נקוימם	נקוימם
IMPER.	2 m.	קום	הקום	קוימם	
	2 f.	קומי	הקומי	קוימי	wanting
	Plur. 2 m.	קומו	הקומו	קוימו	
	2 f.	קומינה	הקומינה	קוימינה	
PART. Act.		קם		מקוימם	
Pass.		קום	נקום		מקוימם

AND AYIN YODH VERBS, § 154.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL.	
הִקִּים	הוֹקֵם	הִתְקוּמָם	קָם	
הִקִּימָה	הוֹקִמָה	הִתְקוּמָמָה	קָמָה	
הִקִּימוּת	(הוֹקִמָתָ)	הִתְקוּמָמָתָ	קָמָתָ	רִיבֹות
הִקִּימוּת	(הוֹקִמָתָ)	הִתְקוּמָמָתָ	קָמָתָ	
הִקִּימוּתִי	(הוֹקִמָתִי)	הִתְקוּמָמָתִי	קָמָתִי	רִיבֹותִי
הִקִּימוּ	הוֹקִמּוּ	הִתְקוּמּוּ	קָמוּ	רִיבּוּ
הִקִּימוּם	(הוֹקִמָמוּם)	הִתְקוּמָמָמוּם	קָמוּם	
הִקִּימוּתָן	(הוֹקִמָתָן)	הִתְקוּמָמָתָן	קָמוּתָן	
הִקִּימוּנִי	(הוֹקִמָנוּנִי)	הִתְקוּמָמָנוּנִי	קָמוּנִי	
הִקִּים		הִתְקוּמָם	רִיב	רִיב
הִקִּים			רִיב	
הִקִּים	יִהְיֶה	יִתְקוּמָם	יָרִיב	
הִקִּים	תִּהְיֶה	תִּתְקוּמָם	תָּרִיב	
הִקִּים	תִּהְיֶה	תִּתְקוּמָם	תָּרִיב	
הִקִּימִי	תִּהְיֶינִי	תִּתְקוּמָמִי	תָּרִיבִי	
אִקִּים	אִהְיֶה	אִתְקוּמָם	אָרִיב	
הִקִּימוּ	יִהְיֶמוּ	יִתְקוּמָמוּ	יָרִיבוּ	
הִקִּימָנָה	(תִּהְיֶמָנָה)	תִּתְקוּמָמָנָה	תָּרִיבָנָה	
הִקִּימוּ	תִּהְיֶמוּ	תִּתְקוּמָמוּ	תָּרִיבוּ	
הִקִּימָנָה	(תִּהְיֶמָנָה)	תִּתְקוּמָמָנָה	תָּרִיבָנָה	
נִקִּים	נִהְיֶה	נִתְקוּמָם	נָרִיב	
הִקִּים		הִתְקוּמָם	רִיב	
הִקִּימִי	wanting	הִתְקוּמָמִי	רִיבִי	
הִקִּימוּ		הִתְקוּמָמוּ	רִיבוּ	
הִקִּימָנָה		הִתְקוּמָמָנָה	(רִיבָנָה)	
מִקִּים		מִתְקוּמָם	קָם	
	מוֹקֵם		רִיב	

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נִשְׁבַּע	הוֹשִׁיב	הוֹשֵׁב	יָשַׁע	
	3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָשְׁעָה	
	2 m.	יָשַׁבְתָּ	נִשְׁבַּעְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	יָשַׁעְתָּ	
	2 f.	יָשַׁבְתְּ	נִשְׁבַּעְתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	יָשַׁעְתְּ	
	1 c.	יָשַׁבְתִּי	נִשְׁבַּעְתִּי	הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	יָשַׁעְתִּי	
	Plur.	3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָשְׁעוּ
		2 m.	יָשַׁבְתֶּם	נִשְׁבַּעְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָשַׁעְתֶּם
		2 f.	יָשַׁבְתֶּן	נִשְׁבַּעְתֶּן	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָשַׁעְתֶּן
1 c.		יָשַׁבְנוּ	נִשְׁבַּעְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָשַׁעְנוּ	
INFIN. Absol.		יָשׁוּב		הוֹשֵׁב		יָשַׁע	
Constr.		שׁוֹבָה	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשַׁע	
FUT. (IMPF.)	3 m.	יִשֵּׁב	יִשְׁבַּע	יִהְיֶיב	יִהְיֶיב	יִשְׁעַע	
	3 f.	תִּשְׁבַּח	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּשְׁעַח	
	2 m.	תִּשְׁבַּח	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּשְׁעַח	
	2 f.	תִּשְׁבְּחִי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּשְׁעַחִי	
	1 c.	אֵשֶׁב	אֵשְׁבַע	אֵהְיֶיב	אֵהְיֶיב	אֵשְׁעַע	
	Plur.	3 m.	יִשְׁבּוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִשְׁעוּ
		3 f.	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּשְׁעֲנָה
		2 m.	תִּשְׁבּוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּשְׁעוּ
		2 f.	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּשְׁעֲנָה
		1 c.	נִשְׁבַּע	נִהְיֶיב	נִהְיֶיב	נִהְיֶיב	נִשְׁעַע
IMPER.	2 m.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב		יָשַׁע	
	2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשְׁבִי		יָשְׁעִי	
	Plur.	2 m.	שִׁבּוּ	הוֹשְׁבוּ	הוֹשְׁבוּ	wanting	יָשְׁעוּ
		2 f.	שִׁבְּנָה	הוֹשְׁבְּנָה	הוֹשְׁבְּנָה		יָשְׁעֲנָה
PART. Act		יֹשֵׁב		מוֹשֵׁב		יֹשַׁע	
Pass.		יָשׁוּב	נֹשֵׁב		מוֹשֵׁב	יָשַׁע	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

	KAL	NIPHAL	PIEL	HIPHL.	HITHPAEL.
PRET. 3 m.	מָצָא	נִמְצָא	מָצָא	הִמְצִיא	הִתְמַצֵּא
(PERF.) 3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	הִמְצִיָּה	הִתְמַצְּאָה
2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	הִמְצִיֵּאתָ	הִתְמַצֵּאתָ
2 f.	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	הִמְצִיִּאתְ	הִתְמַצֵּאתְ
1 c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	הִמְצִיֵּאתִי	הִתְמַצֵּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	הִמְצִיאתֶם	הִתְמַצְּאתֶם
2 f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	הִמְצִיאתְּ	הִתְמַצְּאתְּ
1 c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	הִמְצִיאתִי	הִתְמַצְּאתִי
INFIN. Absol.	מָצֵא	נִמְצֵא	מָצֵא	הִמְצֵא	
Constr.	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצִיָּא	הִתְמַצְּא
FUT. 3 m.	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
(IMPF.) 3 f.	תִּמְצְאָה	תִּמְצְאָה	תִּמְצְאָה	תִּמְצִיָּה	תִּתְמַצְּאָה
2 m.	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצִיֵּאתָ	תִּתְמַצֵּאתָ
2 f.	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצִיִּאתְ	תִּתְמַצֵּאתְ
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶתְמַצֵּא
Plur. 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצִיֵּאנָה	תִּתְמַצְּאנָה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיֵּאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצִיֵּאנָה	תִּתְמַצְּאנָה
1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִתְמַצֵּא
IMPER. 2 m.	מָצֵא	הִמְצֵא	מָצֵא	הִמְצֵא	הִתְמַצֵּא
2 f.	מָצְאִי	הִמְצְאִי	מָצְאִי	הִמְצִיָּי	הִתְמַצְּאִי
Plur. 2 m.	מָצְאוּ	הִמְצְאוּ	מָצְאוּ	הִמְצִיֵּאוּ	הִתְמַצְּאוּ
2 f.	מָצַאנָה	הִמְצַאנָה	מָצַאנָה	הִמְצִיֵּאנָה	הִתְמַצְּאנָה
PART. Act.	מָצֵא		מְמַצֵּא	מְמַצֵּא	מִתְמַצֵּא
Pass.	מָצְאִי	נִמְצָא			

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	פָּלָה	נִפְּלָה	פִּלָּה
	3 f.	פָּלְתָה	נִפְּלְתָה	פִּלְתָּה
	2 m.	פָּלִיתָ	נִפְּלִיתָ	פִּלִּיתָ
	2 f.	פָּלִיתְּ	נִפְּלִיתְּ	פִּלִּיתְּ
	1 a.	פָּלִיתִי	נִפְּלִיתִי	פִּלִּיתִי
	Plur. 3 a.	פָּלוּ	נִפְּלוּ	פִּלוּ
	2 m.	פָּלִיחֶם	נִפְּלִיחֶם	פִּלִּיחֶם
	2 f.	פָּלִיחֶן	נִפְּלִיחֶן	פִּלִּיחֶן
	1 a.	פָּלִינוּ	נִפְּלִינוּ	פִּלִּינוּ
INFIN. Absol.		פֹּלֵה	נִפְּלֵה	פִּלֵּה
Constr.		פֹּלֶת	נִפְּלֶת	פִּלֶּת
FUT. (IMPF.)	3 m.	יִפְּלֶה	יִנְפֹּלֶה	יִפְּלֶה
	3 f.	תִּפְּלֶה	תִּנְפֹּלֶה	תִּפְּלֶה
	2 m.	תִּפְּלֶה	תִּנְפֹּלֶה	תִּפְּלֶה
	2 f.	תִּפְּלִי	תִּנְפֹּלִי	תִּפְּלִי
	1 a.	אִפְּלֶה	אִנְפֹּלֶה	אִפְּלֶה
	Plur. 3 m.	יִפְּלוּ	יִנְפֹּלוּ	יִפְּלוּ
	3 f.	תִּפְּלִינָה	תִּנְפֹּלִינָה	תִּפְּלִינָה
	2 m.	תִּפְּלוּ	תִּנְפֹּלוּ	תִּפְּלוּ
	2 f.	תִּפְּלִינָה	תִּנְפֹּלִינָה	תִּפְּלִינָה
	1 a.	נִפְּלֶה	נִנְפֹּלֶה	נִפְּלֶה
	IMPER. 2 m.	פֹּלֵה	הִפְּלֵה	פִּלֵּה
	2 f.	פֹּלִי	הִפְּלִי	פִּלִּי
Plur.	2 m.	פָּלוּ	הִפְּלוּ	פִּלוּ
	2 f.	פִּלִּינָה	הִפְּלִינָה	פִּלִּינָה
PART.	Act.	פֹּלֵה		מִפְּלֵה
	Pass.	פֹּלִי	נִפְּלֵה	

THE VERBS, § 170.

[illegible]

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		לָהּ עַי & עֵי עֵץ & פֵּי פֶּי		
1st. Radical	2d. Radical	Segholates	Guttural			
גִּיָּא	גִּבֵּר	מִלְכָּה	לָעַר	} מַק	לֵיל	דִּיָּו
שָׁנָא	פָּתָב	לָהֶם	לָהֶם		תָּעָה	סָחָו שָׁחַו
	שָׁכַם	עָדַק	פָּטַח	(י) רָשָׁח	רָנַח	בָּכָה פָּחָה
חָשָׂא	יָלַל	עָמַק	שָׁבַע	(י) יָצָח	חָן	רִישׁ (אֲרִי) אִי
נָרַךְ	גָּבִיר		אָהַל	(ט) שָׂיָא	רִיב	פִּי (בִּיר) פִּי
קָשָׂט	שָׁכֹול	חָמַץ	נָעַר	(י) סִיד	אֹון	רַב
	גָּבִיל		גָּבַח	(י) בִּיל	סִיב	

א prosthetic: אֶחָד, אֶשְׁרָף, אֶחָד.

א unessential long vowel: אֶחָד, אֶחָד.

2 Long ultimate with pretonic — or —.

Adjectives: *ā, ē, ō* intrans. קָטָן, קָטָן, קָטָן.

ī, ū passive בָּחֵר, מְחַיֵּשׁ, קָטָן.

סִיב, רִיב, יָד, רָשׁ: עֵי and עֵי. יָמַח, חָס, רָה: עֵץ.

שָׁלַח, עָנָה, נָקַד, גָּאָה, רָפָה: לָהּ.

ā, ō qualities existing: רָחֹק, קָרוֹב, חָזָק, גָּדוֹל.

ē „ becoming: רָחַק, קָרַב, חָזַק, גָּדַל.

ō permanent, as figure עָלָה, עָלָה, עָלָה.

colour אָלִים, בָּרַד, יָרוֹק, גָּדַל.

character אָיִם, מְחַיֵּשׁ, קָטָן.

ē variable states of body שָׁבַע, רָעַב, צָמָא, יָגַע.

mind אָבַל, חָפֵץ, חָרַד.

Concrete Nouns: שָׁחַו, נָמַר, שָׁחַר, (שָׁחַר) שָׁחַר.

Names of seasons: קָצִיר, חֹרֶף, זָמִיר, בָּצִיר, אֶסְיָה, אָבִיב.

3. Long immutable penult, — or — in ultimate.

Agents: קָטַל, פִּילָה, שָׁחַל, חָרַם, קָטַל.

Occupations: פִּנָּן, פִּנָּן, חָיָה, חָיָה, חָיָה.

CLASS II. Reduplicated.

Intensive: חָפֶז, חָפֶז, חָפֶז, חָפֶז, חָפֶז.

Daghash resolved: נִצְרָץ, קִטְרָר, קִטְרָר.

גִּלְגֵּל, טִלְטֵל, חִלְחֵל, קִרְקֵר, חִחִח: עֵ.

do. vowel inserted קִלְקֵל, צִלְצֵל.

do. consonant softened כִּפֵּר, קִקְלֹן, כִּוְכֵב.

נָאֵה: לָהּ. (י) צִאצֵּא, (י) הִבְהִיב: פִּי.

Occupations: חָרֵשׁ, דָּיָן, דָּיָן, גִּלְבֵּן, אֶפֶר.

Defects: קָרַח, פָּסַח, עָקַשׁ, עָרַד, חָרַשׁ, גִּבֵּן, אָלַם.

Abstracts: שִׁעֲשִׁיעִים, חִרְרָר: עֵ. שְׁלוּחִים, פְּשָׁרִים, שְׁלוֹם.

Reduplicate 3d. Radical: with *ā* פָּרַחַח, רָעַנָּן, אִמְלַל.

פָּאִוּר, נִעְצִין *ū*. נִיחַח, גִּהִלל *ō*. סִבְרִיר, כְּמִיר *ī*.

Red. two Radicals: עִזְזָזָל, חִצְצָלָה, פִּקְדָּקוֹחַ.

repetition אֶסְפָּסְפָּה, פִּתְלָלָל, חִלְקָלַק, הִשְׁכָּכָה.

diminutives of colour אֶרְמָלִים, יֶרְקָק, אֶדְמָלִים.

CLASS III. With Prefixes.

א: superlative אֶתֶן, אֶכֶזֶר, אֶכֶזֶב.

מ: agent מַשְׁבִּיל, מִפֵּל, participles with מ.

instrument מַשְׁוֹר, מִלְמֵד, מַשְׁתָּה.

place or time מִזְבֵּחַ, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁפָּח, מִסְפָּד, מִשְׁבָּח.

object or subject מִצְעָר, מִזְמוֹר, מִצְאָל.

י: names יִצְחָק, יִפְתָּח; appellatives יִצְחָר, יִלְקִיט.

ח: abstracts חִתְנִיג, חִתְנִיג; concrete חִתְנִיג, חִתְנִיג.

CLASS IV. With Affixes. Denominatives.

עָלִין or ון: adjectives אֶחָדִין, אֶחָדִין.

abstracts אֶבְדִּין, אֶבְדִּין, אֶבְדִּין.

augmentative אֶשְׁוֹן; diminutive אֶשְׁוֹן.

ן, or ל: פֶּרֶל, חֶרֶס, סֶלֶם, גֶּרֶן.

י: relation אֶבְדִּי, אֶבְדִּי, אֶבְדִּי.

י: אֶבְדִּי, אֶבְדִּי, אֶבְדִּי.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹחֵר	חֹרֵב	נֶעַר
<i>const.</i>	מֶלֶךְ	סֹחֵר	חֹרֵב	נֶעַר
PLUR. <i>abs.</i>	מְלָכִים	סֹחְרִים	חֹרְבִים	נְעָרִים
<i>const.</i>	מְלָכִי	סֹחְרִי	חֹרְבִי	נְעָרִי
SING. <i>l. suf.</i>	מֶלְכִי	סֹחְרִי	חֹרְבִי	נְעָרִי*
<i>gr. suf.</i>	מְלֻכָּם	סֹחְרָם	חֹרְבָם	נְעָרָם
PLUR. <i>l. suf.</i>	מְלָכֵי	סֹחְרֵי	חֹרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מְלֻכֵּם	סֹחְרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם
*But נְעָרָה				
	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרָכַיִם	מִתְּנַיִם	נַעֲלַיִם
<i>const.</i>	רַגְלֵי	בְּרָכֵי	מִתְּנֵי	נַעֲלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָם	עָנָנִים	זָקֵנִים	לִבְבִים
<i>const.</i>	אֲדוֹנֵי	נִקְמָה	עָנָנִי	זָקֵנִי	לִבְבִי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָה		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנֵם	נִקְמָם			לִבְבָם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָה		זָקֵנֵי	לִבְבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָתְכֶם		זָקֵנֵיכֶם	לִבְבֵיכֶם
	great	strong	dry	High. part	
SING. <i>masc.</i>	גָּדוֹל	חָזָק	יָבֵשׁ	מִקְמָה	
<i>fem.</i>	גְּדוּלָה	חֲזָקָה	יְבֹשֶׁה	מִקְמָה	
PLUR. <i>masc.</i>	גְּדוֹלִים	חֲזָקִים	יְבֹשִׁים	מִקְמָה	
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יְבֹשׁוֹת	מִקְמָה	

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעְלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחָם	פִּעְלָם	מוֹתָם	זֵיתָם	חֲלָיָם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵם	פִּעְלֵם	מוֹתֵם	זֵיתֵם	חֲלָיֵם
*But חֲלָיִי				
noon			eyes	cheeks
צָהָרִים			עֵינַיִם	לְחָיִים
			עֵינִי	לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֶם
עֵץ		יֹצֵר	חוֹתֶם
עֵצִים		יֹצְרִים	חוֹתָם
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצִי	שְׁמִי*	יֹצְרִי*	חוֹתְמִי
עֵצָם	שְׁמָם	יֹצְרָם	חוֹתָם
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצָם		יֹצְרֵם	חוֹתְמֵם
*But חֲדָד		יֹצְרִי	

4. (לֹה)

work	field
מַעֲשֵׂה	שָׂדֶה
מַעֲשֵׂה	שָׂדֶה
מַעֲשִׂים	שָׂדִים
מַעֲשִׂי	שָׂדִי
מַעֲשִׂי	שָׂדִי
—	—
מַעֲשִׂי	שָׂדִי
מַעֲשֵׂם	שָׂדֵם

dead	Kal act. part.	Niph. part.	לֹה part.	fair
מֵת	קָטַל	נִקְטַל	גָּלָה	יָפָה
מָתָה	קָטַלָה	נִקְטַלָה	גָּלָה	יָפָה
	קָטַלְתָּ	נִקְטַלְתָּ		
מֵתִים	קָטַלִּים	נִקְטַלִּים	גָּלִים	יָפִים
מֵתוֹת	קָטַלוֹת	נִקְטַלוֹת	גָּלוֹת	יָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (עַל and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּמֶלֶךְ	בֵּן .	עֵז	חֹק
<i>const.</i>	בָּמֶלֶךְ	בֵּן	עֵז	חֹק
PLUR. <i>abs.</i>	בָּמִלִּים	בָּנִים	עֵזִים	חֻקִּים
<i>const.</i>	בָּמִלִּי	בְּנִי	עֵזִי	חֻקִּי
SING. <i>l. suf.</i>	בָּמִלִּי	בְּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּמִלְכֶם	בְּנֵיכֶם	עֵזֵיכֶם	חֻקֵּיכֶם
PLUR. <i>l. suf.</i>	בָּמִלִּי	בְּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּמִלְכֶם	בְּנֵיכֶם	עֵזֵיכֶם	חֻקֵּיכֶם
	small	much or many	deep	fresh
SING. <i>maso.</i>	קָטָן	רַב	עֲמִיק	טָרֵחַ
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲמִיקָה	טָרֵיחַ
PLUR. <i>maso.</i>	קְטַנִּים	רַבִּים	עֲמִיקִים	טָרֵיחִים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲמִיקוֹת	טָרֵיחוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Se. סוּס	Pl. סוּסִים	Se. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִי	סוּסָת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסִי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתְךָ
2 f. thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתְךָ
3 m. his	סוּסָיו	סוּסֵיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסֶיהָ	סוּסֵיהָ	סוּסָתָהּ	סוּסוֹתָהּ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵנוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מַלְכָּה	סְתָרָה	הַרְבָּה	נַעֲרָה
<i>const.</i>	מַלְכַּת	סְתָרַח	הַרְבַּח	נַעֲרַח
PLUR. <i>abs.</i>	מַלְכוֹת	סְתָרוֹת	הַרְבּוֹת	נַעֲרוֹת
<i>const.</i>	מַלְכוֹת	סְתָרוֹת	הַרְבּוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מַלְכָּתִי	סְתָרָתִי	הַרְבָּתִי	נַעֲרָתִי
<i>gr. suf.</i>	מַלְכְּכֶם	סְתָרְכֶם	הַרְבַּכֶם	נַעֲרַכֶם
PLUR. <i>l. suf.</i>	מַלְכוֹתֵי	סְתָרוֹתֵי	הַרְבּוֹתֵי	נַעֲרוֹתֵי
<i>gr. suf.</i>	מַלְכְּחֵיכֶם	סְתָרְחֵיכֶם	הַרְבַּחְכֶם	נַעֲרַחְכֶם

sides double embroidery

Du. <i>abs.</i>	יְרֵכָהִים	רִקְצָהִים
<i>const.</i>	יְרֵכַח	

2.

	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצַח	נִקְמַח	זַעֲקַח	יוֹנָקַח
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצַחְכֶם	נִקְמַחְכֶם	זַעֲקַחְכֶם	יוֹנָקַחְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתֵי	נִקְמוֹתֵי	זַעֲקוֹתֵי	יוֹנָקוֹתֵי
<i>gr. suf.</i>	עֲצַחְחֵיכֶם	נִקְמַחְחֵיכֶם	זַעֲקַחְחֵיכֶם	יוֹנָקַחְחֵיכֶם

lips

twofold sloth

Du. <i>abs.</i>	שְׂפָתַיִם	עֲצִלָּהִים
<i>const.</i>	שְׂפָתַח	

PJ4568

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Green

Grammar of the Hebrew
language.

3- 30060

348.38

PJ4563.G82 c.1

grammar of the Hebrew language



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